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The ARYAN PATH

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CONTENTS

	PAGE
OUR PATH	795
THE JOURNALIST OF FUTURE INDIA—*By Ramananda Chatterjee* ...	797
PASSIVE RESISTANCE—*By George Godwin*	804
DEVOTION IN ADVAITISM—*By Swami Jagadiswarananda*	808
THE PHILOSOPHICAL CONFIRMATION OF THEOSOPHY—*By Philip Chapin Jones*	811
THE PROBLEM OF CONSCIOUSNESS—*By J. D. Beresford*	816
THE PATH OF TAGORE—*By Mulk Raj Anand*	821
THE PATHS: THE GOOD, THE BEAUTIFUL, THE TRUE—*By Christmas Humphreys*	825
KALIDASA: STRAY THOUGHTS—*By C. R. King*	831
AVATARAS, BODHISATVAS, AND TIRTHANKARAS—*By S. V. Venkateswara*	834
NEW BOOKS AND OLD—*By Cratylus, R. A. L. Armstrong, W. Stede, and others*	839
THE LAND OF PHYCHE AND OF NOUS—*By A. E. Waite*	845
CORRESPONDENCE—*By R. Naga Raja Sarma, A. R. Wadia* ...	849
ENDS & SAYINGS	854

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(*a*) To form a nucleus of universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;

(*b*) The study of ancient and modern religions, philosophies and sciences, and a demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light! so that we may see the truth and know our whole duty.

THE ARYAN PATH

VOL. III DECEMBER 1932 No. 12

OUR PATH

Our esteemed contributor Professor A. R. Wadia takes exception to certain remarks of ours about his able article "India and Objective Reality" in our October issue, and also to what we have said about it in introducing "The Thrill Psychosis" by Charles Dernier in our last issue. We gladly make room for Professor Wadia's letter (P. 853) and we would like to take the opportunity it affords and say something about this journal which completes its third volume with this number. In passing we will only comment —how can Prof. Wadia "entirely agree" with Mr. Dernier's article, and yet consider Mr. Chitnavis's description "a caricature" of western civilization? Mr. Dernier's description seems to us to support tangibly and substantially Mr. Chitnavis's. Prof. Wadia explains that he focused his attention on the good in Western Civilization as a set-off to Mr. Chitnavis's article. But then, Mr. Chitnavis had focused his on the good in eastern culture as a set-off to Mr. Mason's original article!

But to our purpose: It is the studied policy of this journal to leave its contributors full freedom of expression within the bounds of decorum and the law of the land. Convinced that the curse of false knowledge and its child superstition, envelops the major portion of the human race, from which it can be freed only by a steady and persistent effort of presenting the many aspects of every problem and question, THE ARYAN PATH purposely invites (and when they come unsolicited heartily welcomes) differing and different expressions of views. One of its aims is to show that Wisdom is Eternal and Universal:

It is neither ancient, nor modern; it is neither eastern nor western. Men and classes of men neglect Wisdom and follow knowledge learnt from their own caste or nation, from their own country or race, regardless of the knowledge of their neighbours. Pride of caste and class, race and religion befog the vision and make the Ideal of *Universal* Brotherhood utopian and unrealizable. We hold that by seeking Universal Wisdom men will be able to build the kingdom of Universal Brotherhood. There are Indians who believe that their country's salvation lies in abandoning the old and obtaining the new; such seek the West. There are others who think that salvation lies enshrined in the ancient Himalayas and try to seek a refuge in their snowy range. The Indian masses have sunk into mental lethargy for many centuries. We hold that neither by going to the Occident nor by repairing to the heights will salvation be gained. Similarly the West will not save herself by merely seeking the eastern horizon, saying —Ex Oriente Lux; anymore than by false perseverance in perfecting its own machine of civilization, which has proved a failure. Its masses have been suffering from corrupted morals and manners due to a wrong philosophy of life.

We are firm in our faith born of experience that man's salvation lies in retreating within, and from that citadel controlling and using afresh the creative sensorium. We are not labouring for the dead albeit glorious past, but, in the living present for the more glorious morrow. Our philosophy does not teach that Spirit is real and Matter unreal, or vice versa, but that both are real. The modern West is suffering from the forces let loose by science whose God is matter; modern India from those let loose by religion whose God is conservatism. That is what Mr. Judge, the great Theosophist of the last century meant when he said that the West is suffering from *Rajoguna* and India from *Tamas*. Activity in action leading to destruction that is the picture of the Occident; a slow lethargic murmur "let me alone to my Kismet" that of India. Both these are forces of decay and death. Life moves from within and can be made to control and conquer decay and death. There are men and women in the Occident who are engaged in this high enterprise, as there are in the Orient. Such are seekers of the Living Path, treaders of the Noble Path, which we, endeavouring to bring East and West together, name—THE ARYAN PATH.

THE JOURNALIST OF FUTURE INDIA

[**Ramananda Chatterjee,** the loved and respected Editor of *The Modern Review* writes from experience born of achievements. In India the journalist is still in the making and for the determined aspirant this article brings a message.

In self-governing India of the future, the press, let us hope, will be free and thus will be able to mould people's thoughts more than is possible for it at present.

This is the period of preparation and offers an opportunity not only to the future editor and the professional journalist but also to the free-lance writer, and this article provides food for reflection and ideas for practice.

Not only in "backward countries" like India has the journalist scope for improvement; a few months ago so able and conscientious a publicist as Sir Norman Angell said:—

How can I believe in the honesty of the Press when I have such a close example of, shall we say, its carelessness. Time and again I have offered to pay £ 500 to charity if anybody can show me one line in any of my pre-War books in which I state that war is impossible. Not a week goes by but I receive cuttings from every part of the globe coupling my name with this ridiculous assertion I never made . . . . . The Press has the means to wield enormous power for good. It should make important things interesting. Its greatest offence at present is to exploit the trivial by making it interesting.]

When Wendell Phillips, the American abolitionist, reformer and orator, declared, "Let me make the newspaper and I care not who makes the religion or the Laws," he was thinking of the ideal newspaper conducted by journalists with adequate moral and intellectual equipment. I shall try to say what this equipment should be with reference to Indian conditions.

The average Indian journalist who works for money may take to the profession with a high object. But his achievement can be commensurate only with his character, attainments, capacity and industry. Whatever his attainments, capacity and industry, he cannot be much of a public benefactor unless he possesses character. He should also be able to work very hard systematically and regularly. Among other things, total abstinence from intoxicating and narcotic liquors and drugs will help him to do so. A journalist need not be without genius; but however great a genius he may be, he must be prepared for a life of unremitting toil to begin with—call it drudgery, if you will. Readiness is another quality which he must have. He should have all his wits about him. A Journalist cannot succeed in his profession if his memory be not very retentive and capacious, for one cannot command a reference library everywhere and at all times. But accuracy must never be sacrificed. Moreover, there are things which cannot be found in any publication, which a man learns by using his eyes and ears; and though a journalist should always have a notebook with him, everything which one sees and hears cannot be jotted down at once, if at all.

Journalists should cultivate the

habits of considering a question from as many points of view as possible, of judicious impartiality and of calm and balanced judgment. Eloquent and impassioned writing may come after. It is a mistake to think that any one can be free from bias and prejudice without effort—without what we Hindus call *sādhanā*. It should, therefore, be a journalist's constant endeavour to remove from his mind bias, prejudice, partisanship, and self-interest. Though a hero may not court danger and death and though it is not a soldier's ideal to run unnecessary risks, it is only a truism to say that an ideal journalist should be quite fearless.

A journalist may be truly said to have taken all knowledge for his province. It would be difficult to say what kinds of knowledge would be perfectly useless to him. The omniscience of editors is a well-worn joke. But though it goes without saying that editors like other human beings cannot be omniscient, the more subjects and more things they know, the better fitted for their work would they be.

The chief subject of discourse and discussion in newspapers is politics. Hence politics in the abstract and as embodied in the history and laws of nations and their constitutions and governments, should be studied by journalists.

As we have to do with India, a study of Western politics alone, from the works of Aristotle and Machiavelli downwards, will not do for us. It is necessary for Indian journalists to study *Sukraniti*, the *Arthasastra* of Kautilya, the maxims of Kamandaka, the Shanti Parva of the *Mahabharata*, etc., and modern works on Hindu politics and administration in ancient India written by Indian scholars. An up-to-date journalist needs to be acquainted with even the latest thing in popular government, *viz.*, the principles underlying the Soviet government of Russia and its aims and achievements.

Circumstanced as India is, we cannot do without a sound knowledge of history, which is a sure cure for national despondency and a tonic for national debility. The history of those peoples in particular which, after arriving at a high stage of civilization and then falling into decay or remaining unprogressive, have again joined in the onward march of nations, is sure to fill us with new life and hope. The history of Japan, Turkey, Persia, Siam, etc., is well worth study. A somewhat detailed knowledge of the history of our own country is necessary, in order that we may know why and how we have become what we are and how we may be what we ought to be.

The last great war and its after-effects have convinced thinking men in all civilized lands that the fates of all peoples and nations are inextricably interwoven. This makes it necessary for all public men and newspaper men to be acquainted with contemporary

world history and world politics. Indian newspapers and periodicals generally fight shy of the discussion of foreign politics, partly because of inadequate knowledge, but mainly because of pre-occupation with our own disabilities, grievances and misery. It would be better if we could feel more at home in international politics and had a working knowledge of international law. It is true, formally and officially India has no independent political relations with other countries. But informally and non-officially we can influence and be influenced by foreign nations. Moreover, even though the British Government may have decided that foreign affairs are to remain in the hands of the Governor-General of India, that decision is not unalterable like the law of the Medes and Persians. Foreign relations should and must come under popular control.

Economic freedom is not less necessary than political freedom. An adequate understanding of economic problems, including industrial ones, is necessary for national efficiency and prosperity. So our journalists must know economics. The interdependence of nations should be more evident even to the man in the street (if only he knew and would think of it) in the spheres of commerce, industry, finance, banking, business in general and economics than in the province of politics. Newspaper men have, therefore, to be in their element in economics and all that is related thereto and included therein.

II

Like houses, machinery and vehicles, social organisations or systems, too, are liable to decay and disruption. They can be mended or renovated to the advantage of the people concerned by those who are acquainted with human psychology, moral philosophy and the principles of sociology. Anthropology, the laws of heredity, and the science and art of race culture as related to sociology, should also engage our attention.

Progress and improvement are impossible for any people without education. The science and art of education, the relation of the state to education, the influence of Art, Literature, Science and Religion on national character, and how these in their turn are influenced by national character,—these are subjects well worth the serious attention of those who desire to serve their people faithfully. There is not the least doubt that children and, along with them, all mankind have suffered on account of the prevailing ignorance of child psychology. Our loss has not been smaller because of ignorance of what women are capable of and owing to preconceived notions relating to that sex, which woman's part in the present Indian national movement should, at any rate, eradicate. Newspaper men should have sufficient up-to-date knowledge to be able to do full justice to the woman's cause, which, as the poet says, is also man's.

News and comments on news

relating to crimes, arrests, trials, judgments, punishments, prisons, prison-reform, executions, etc., form not an inconsiderable part of the contents of newspapers. Hence journalists require to know the law, judicial procedure, jurisprudence, criminology and penology.

Editors have to discuss village and town improvement schemes, the respective advantages and disadvantage of rural and urban life, rural and urban sanitation, etc. Our equipment should, therefore, include a knowledge of the history and causes of outbreaks of epidemics, sanitation, town-planning, and the like.

Town and village industries, including agriculture, and various vocations and professions are necessary for the existence and progress of society. All kinds of productive activity are attended with some disadvantages or other. Publicists ought to be able to suggest and discuss remedies. This would require an adequate knowledge regarding these industries, vocations and professions. Mining laws, forest laws, etc., should be such as would tend to the conservation and promotion of the interests of the people of a country. To be able to safeguard such interests, we require to be acquainted with such laws, particularly with mining laws, in all progressive and democratically governed countries. A knowledge of geology and mineralogy also will not come amiss.

All questions and legislation relating to Labour in field, factory and plantation have to be studied by us. The publications of the International Labour office at Geneva and the works of such Indian authors as Dr. Rajanikanta Das have facilitated such study.

Vitally connected with agriculture and other industries are the problems of railway transportation and administration, shipping and navigation on the high seas, coastal navigation, inland waterways, motor traction along highways, aerial transport, radio, telegraph, telephone and postal rules and rates, customs duties, transit dues, octroi, terminal taxes, tariff, exchange, currency and the like. Great progress has been made in the handling of these problems in the West and in Japan. We should be acquainted with the state of things in all these matters in the most progressive countries. As forming the groundwork for such studies, a thorough knowledge and grasp of commercial geography would be of great use.

Speaking of geography, it would be of use to know definitely how many races, speaking how many languages and following how many religions, inhabit some of the biggest independent states in the world, like the United States of America and Soviet Russia. It would be also useful to know that "religious" riots and massacres have never been a monopoly of subject India, but occur and occurred in many independent countries of the world.

Such knowledge would help us to tell our people with conviction

that some of the arguments brought forward by opponents of self-rule in India are not irrefutable.

In politics and in industries, as well as in transportation, larger and larger masses of men are getting involved and interested day by day. Crowd psychology, implying a knowledge of the group mind should also, therefore, be studied by us.

The duty of journalists is to conserve all that is good in the existing state of things, to revive, if possible, all that was good in the old order, to reform abuses where they exist, in order that the good may survive, and to suggest and help in the introduction of what is new for the promotion of the common weal.

Progress in any sphere of life is dependent on progress in all other spheres. Hence a publicist who is a genuine and thoughtful progressivist in any sphere cannot but sympathise with and support progress in all other directions. But faith in the possibility of progress in any sphere and all spheres is itself born of conscious or unconscious faith in the certainty of human improvement. That, again, is founded on the conscious or unconscious conviction that there is moral government in this universe, that this universe is ruled by an Immanent and Transcendent Spirit whose Will makes for the welfare of man.

Hence, when Wendell Phillips delivered his oft-quoted dictum, he had in mind ideal newspapers conducted by persons who, in addition to being statesmen of high character, lofty aims, great capacity and ripe wisdom, are inspired with faith in the world's tendency towards perfectibility and guided by the light that lightens the world.

I have said above that it should be a journalist's constant endeavour to remove from his mind all bias, prejudice and partiality. Such endeavour is vitally important in India. It is the supreme good fortune of India that our country is inhabited by followers of all the great religions of the world; for truth is infinite and many-sided and cannot be grasped in its entirety by any single individual or group of individuals, and hence many earnest spirits are needed to see the many aspects of truth. But this great blessing of India has been turned into a curse by the fanaticism of narrow-minded bigots and by those who wish to exploit such fanaticism for their own selfish purposes. It should be the aim and duty of well-meaning journalists to counteract such fanaticism and its exploitation. They can do so only if they have respect for all religions. They can have such enlightened respect if they have taken pains to acquaint themselves with the truths contained in all scriptures and the laudable achievements of all religious communities. These should form part of the study of our journalists.

III

Though a few distinguished men of genius have sometimes

done journalistic work, ordinarily journalism does not require genius of a high order but only the qualities, talents and attainments I have already referred to. Of course, no journalist can know everything, no one can become a walking encyclopædia. Every one of us can, however, have a general knowledge of many of the essential subjects and a detailed knowledge of one or two subjects. But whatever our talents, attainments and achievement, it should not be taken for granted that a great or a successful journalist is to be counted among the immortals. We cannot too clearly grasp or too vividly and tenaciously bear this fact in mind. For, as it is our task sometimes to sit in judgment on even the greatest poets, philosophers, artists, scientists and statesmen, we are apt to become conceited, considering ourselves equal and sometimes superior to those whom we judge and criticize.

As the journalist is a popular educator, one of his special functions ought to be to make even abstruse and difficult things intelligible and interesting to the man in the street. His business is not merely with the ephemeral politics of the hour, but with all that makes life worth living. So all knowledge and beauty, all elevating influences, all that makes for joy and power, have to be brought to everybody's door in acceptable but *not* sensational forms.

It is a main part of our duty to report and record what happens. These happenings are of various kinds. Some are good, some bad; some sensational, some quite humdrum. Things which are bad are reported to a far greater extent than things which are good. Criminal news of various sorts and reports of the proceedings of many kinds of courts make more "interesting" copy than stories of the good that is being done all over the world in innumerable ways. But perhaps it is possible not only to record great good deeds but even to narrate little acts of kindness and courtesy in a charming and inspiring manner. I have drawn attention to this matter, because, examples of courtesy and kindness not being generally reported, whereas instances of rudeness and cruelty are more frequently reported in detail, an impression may prevail that in this world there is more of the latter than of the former, which is perhaps not true.

As between countries, peoples, nations and governments, all signs of strained relations, all sinister surmises and suspicions and scares are quickly published. But efforts to promote amity between peoples, and all those things which naturally go to draw peoples closer towards one another, do not receive prompt and prominent publication, and most often they are not at all published. The world-public may thus be led to believe that all peoples are only waiting for an opportunity to fly at one another's throats, which may not be a fact. *It has often seemed to me that we journalists do not do all that we can to pro-*

mote friendship between the peoples of the earth. Were we to devote more time and space, than we do, to the literatures, arts, humane and philanthropic activities and the like, of different countries, the peoples of the world might love and respect one another more than they do. This is a kind of work which journals belonging to powerful nations can do better than others. But they do not. If they really want to promote peace, they should do such work.

Our duty being to report what is happening in the world, we should record not only new scientific discoveries and inventions, but also take note of new ideas, thoughts, feelings and impulses, and forms of beauty, as they manifest themselves in the work of contemporary poets, philosophers and artists of different countries. No doubt, it is not so easy to discern the emergence of new thoughts, ideas, forms of beauty, feelings and impulses as to grasp and publish the other things which are our usual stock in trade. But the things which may be called objective or external happenings ought not to be allowed to monopolize all our attention, to the exclusion of what may be styled subjective happenings or events in man's inner world.

Movements and organizations which strike across the barriers of country, race, nation, creed and language have happily begun to claim our attention. A time there was when history was understood to mean a chronicle of the rise and fall of dynasties, of dynastic wars due to dynastic ambitions, fights between nations and their kings, etc. A sounder and more comprehensive view of the historian's work has prevailed for some time past. Modern books of history which approach the ideal are histories of peoples—of their culture and civilization, of the evolution of their societies, literature, art, commerce, industry, and the like, and their interaction. The historian also notes how there has been the spread of cultural influence of a people though there may not have been any political and economic conquest and domination by it of any other people. *In ancient times India influenced many countries which she never conquered.* And, though a subject country now, her philosophy, religion, literature and art continue to influence mankind.

The change in the conception of history indicated above ought to bring about a change in the conception of our duty as journalists. For newspapers and periodicals are fragments of the history of our own times. And, in my conception of the vocation of journalism, we ought to equip ourselves to become, not merely the recorders and critics of this contemporary history, but the makers of the history of the external and inner lives of men as well.

RAMANANDA CHATTERJEE

PASSIVE RESISTANCE

[**George Godwin** here gives the philosophy underlying his recent novel *Empty Victory*; the article was written before the additional proof of the efficacy of Soul-force was offered by Gandhiji through his "magical fast". There are two points about Passive Resistance which press for study and consideration: One, while admitting that the disciplined individuals like Gandhiji are bound to succeed through their sacrificial exercise, what about individuals who are not sufficiently pure in their character and outlook, nor sufficiently lofty and altruistic in their ideas and actions? Can any one on any occasion, to be determined by himself as fit and proper, offer passive resistance and succeed—in *any* sense? Does not his moral-weakness, of a life time perhaps, stand in the way of a man when he undertakes to offer passive resistance? Therefore the preparatory work of the would-be passive resister is an immensely important factor. Too many try to show off where many Gods themselves prefer to remain invisible. That raises the second point: Can a group of men, a class or a community not to mention big nations to which the article refers, offer passive resistance? If non-pure (not to speak of impure) persons are in that group is not the result likely to be more injurious to the very cause for which passive resistance is offered? If Soul-Force is a stupendous fact its opposite passion-force is another. *Satyagraha*, Soul-Force, Passive Resistance, whatever the name—is it such an easy weapon either for individuals, or nations to handle?—EDS.]

When we use the term "force" we commonly mean by it violence, intense effort, or coercion. It suggests all the awe-inspiring paraphernalia of a great modern army; the political machinery directed against political minorities; armed strife in the industrial field, and, thus seen, it appears to us an element in modern life inimical to the happiness of mankind.

Throughout the centuries mankind has been content to meet this evil with its like: the answer to force was force. So the world has witnessed the horrors of recurrent wars, the persecution of political minorities and sometimes their extirpation, and, in the sphere of industry, the methods of the battle-field: gas, machine guns, bombs.

Here and there a voice has been raised to suggest that no moral issue can be determined by force, which can do no more than decide between belligerents the issue of relative strength. Here and there, too, voices have been raised against the persecution of political minorities and the enslavement of the working classes.

Tolstoi embarrassed the western churches by his assumption that Christianity was a religion applicable to the daily life of the world with a heaven-sent solution of man's manifold troubles in its central doctrine of love and forgiveness. He preached passive resistance to war along with the inherent right of all men to liberty of conscience; he preached submission to social and political wrong, a passive resistance, untainted by hatred or animosity.

Kropotkin, following a like line of reasoning, championed the

politically oppressed, preaching the gospel of political toleration. And other names will come readily enough into the reader's mind.

But these voices have been merely voices crying in the wilderness of a world obsessed with the fixed idea of force as remedy, and only within the last few years has any apostle of passive resistance contrived to challenge successfully the overwhelming machinery of political power.

The spectacle is a sublime one, and must inevitably make all thoughtful men pause to consider its implications.

How does it come about that a single man, Mahatma Gandhi, without a single rifle or machine gun, without a lone battalion at his call, can challenge and meet all the armed forces of the British Raj?

Wherein lies the secret of his amazing power, his successful resistance?

The merits and demerits of the two political and national aims in conflict does not concern us here. What is of supreme interest is the operation of what is termed non-force to force and the astonishing results which have flowed from it.

The explanation may be more simple than appears, however. It will depend upon our understanding of the term *force*.

Now, when we speak of force we commonly mean by that term violence, intense effort, coercion. That definition covers the phenomena of war, political and industrial oppression and the regulation of communities by police.

But force is not limited to the physical plane: it is transferable to the moral sphere. There it may be defined as moral strength, power to convince, and capacity to influence.

Now, a canon of conduct may appear less impressive than a cannon that fires projectiles. The question is, however, the relative force of the two. While it is quite self-evident that moral precepts cannot prevail against artillery, it is equally certain that the high explosive that can demolish a human aspiration has yet to be invented.

An issue thus joined cannot be resolved by physical force because the subject of it is not on the physical plane. Ideas and ideals can be opposed only by ideas and ideals of a higher spiritual category. You cannot demolish an ideal with artillery; you cannot quench the visions of the prophet in the cell of the prison house.

That, it is certain, is the lesson of history. The men die: but their ideals live after them, grow, and, indeed, flourish upon persecution.

Is, then, the answer to physical force in the realm of international, national, social and economic affairs, force of another quality?

There are indications, apparent in the world to-day, that this is so. The doctrine of passive resistance has gained many disciples of recent years. For a time, when the World War blinded the minds of men and darkened their hearts, the term carried a degree

of undeserved obloquy. The "conscientious objector" was scorned as a coward, whereas, of course, the courage he displayed, his resistance to the mass hysteria of war, his lonely, serene and untouchable soul, revealed him as the wielder of force of a peculiar and admirable sort.

The revenge of time has been complete. It is necessary to turn to the files of the Press during those years to conjure up once more the intensity of the feeling against all who proclaimed their faith that all war is nothing but murder and thus indefensible.

And to-day? Among the most scorned of all we find the names of present Prime Minister of England and that of a philosopher, Bertrand Russell, who gains in international reputation as time goes on.

Is the application of this higher force the ultimate solution of the disharmonies that deface the occasions of the modern world and reduce it to its present panic-stricken condition of mutual hates, fears and aggressions?

Is that nation which faces the danger of a new policy of disarmament, relying upon the power of passive force exerted upon the physical plane, going to indicate the real path to world peace?

Maybe we can get at some understanding of the principles involved by taking a very simple illustration. We will imagine two men, the one furiously enraged, the other completely calm and passive.

Now the enraged individual, past self-control, lusts after violence and pursues it. He strikes at his opponent, thirsting for the reaction to violence that will feed his own passion.

And what happens? His blows fall upon an unresisting body. It is a trite saying that it takes two to make a quarrel and it is as certain that it takes two to make a fight in the physical sense of that word. However frenzied by passion a man may be, he cannot continue for long to batter an unresisting rival. He will suffer an inevitable reaction and be promptly halted in his mad rush.

What is true of individuals must be true of nations. How can one conceive of a modern nation, completely disarmed, being permitted, by all those imponderables that go in their totality to make up world opinion, to perish?

A conqueror may impose his will upon the conquered in so far as the machinery of social and political life goes, but no further. History, in fact, provides us with more than one example of the victor as vanquished, for it has happened that the culture of a vanquished nation has replaced that of the vanquisher.

It is, in the view of many men to-day, an undoubted fact that no modern nation, completely disarmed, could be subjected to the degradation of servitude to an armed aggressor. Those who speak so glibly of the power of arms, who talk of God as upon the side of the strongest battalions,

overlook the factor of *quality*. The strongest is the highest. And so we see by looking closely that *force* is truly the answer of force, but not a like force, rather the force of a higher plane, the moral plane.

That, without doubt, is the explanation of the vast power wielded by such solitary spirits as those of Mahatma Gandhi. How are battalions and batteries to fight an enemy whose artillery is the spoken word? How is an ideal, whether you subscribe to it or not, to be quenched by imprisonment or death?

Those who would turn from the consideration of this avenue of escape from the cruelty and stupidity of the modern world, should ponder a while the implications of current events. The world, obsessed by fear, moves with awful precision towards the hour when destruction will demolish all that the centuries have built up.

Can we circumvent our destiny by pacts entered into in the spirit of the crafty huckster? Can we procure peace by preparing to use the resources of modern science for the wholesale destruction of life? Can we move towards world peace, industrial peace, political peace, by thinking in the barbaric terms of ultimate force as the remedy and the instrument for the imposition of will?

Man is a fighting animal, answer the wiseacres for whom always at any given period of history what is, is right.

And they speak truth. Man *is* a fighting animal. But he fights best when that for which he fights involves his spiritual nature: he fights best and battles most when, to blind force, he offers the impregnable bulwark of an unshakable faith and inflexibility of purpose.

That is what men call to-day passive resistance. Once a term of contempt, it gains ground, for by the test of efficiency it is revealed as the true and only answer to physical force. Time may reveal it as the instrument whereby mankind will redeem itself from the evils that press so hardly upon it to-day.

Armed force, aggression, coercion have failed, always must fail, since they are addressed not to the spiritual reality, but to the physical mirage.

The world seeks blindly for an alternative. It may be found when the strength of force exercised on the moral plane is clearly recognised. And those who deride this proposition as the dream of a visionary are invited to contemplate the inevitable consequences of adherence to the old manner—of the logical end of physical force in a world suffering from a soul-lag and armed with all the forces of Hell.

GEORGE GODWIN

DEVOTION IN ADVAITISM

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Confusion and misunderstanding prevail on the subject of the Path of Devotion, which is regarded as something distinct and separate from the way of intellectual enquiry and attainment of knowledge.

In India many claim to walk this Path of Bhakti, but only few really tread it. Below we present a viewpoint of Advaita Vedanta.—EDS.]

There is a popular belief as well as a traditional charge against the school of Shankara that it ignores Bhakti or devotion as an aspect of spiritual culture, and thus it makes the hearts of its followers arid as the desert. The allegation is baseless. On the contrary it unites sublime knowledge to the deep feeling of devotion. Bhakti wedded to *gnana* or knowledge makes the religious life truly grand; for Bhakti saves *gnana* from its excess of dry-as-dust intellectualism; whereas Bhakti divorced from *gnana* degenerates into sentimentalism and even fanaticism.

Shankara himself, and a large number of his successors right upto the modern times, were not only profound metaphysicians but also devotees, and of the highest type. A proper understanding of Advaita throws great light on the real significance and inner meaning of true Bhakti, so different from, and superior to the mushy, sentimental emotionalism that too often passes as such.

The term Vedanta has been erroneously applied to Advaita alone. The *capstone* has been taken for granted as the whole Arch. But Vedanta includes all the three schools of Hinduism: the dualism (*dvaita*) of Madhva, the modified non-dualism (*vishishtādvaita*) of Rāmānuja as well as the non-dualism (*advaita*) of Shankara. Vedanta has been very unjustly made the target of attack, by Shaivas, Vaishnavas and other votaries of the Bhakti school. The Vedantists do not actually reject the dual plane (*dvaita*) of name and form (*nama* and *rupa*) where Bhakti like the polestar, guides the *bhaktas* to their object of adoration. Shankara, the lion of Vedanta wonderfully harmonised in his own life both Bhakti and *gnana* as is evident from many of his beautiful Sanskrit poems as *Gangastotra*, *Dakshinamurtistotra*, *Durgakshamaparadhanastotra*, *Annapurnastotra*, *Gurvashtaka*, etc. They are masterpieces of devotional verse full of sweetness and fervour.

Shri Ramakrishna, the modern prophet of Vedanta was an Advaitist of a rare calibre, yet he was filled with devotion for his *Ishta-Devi*—the Goddess *Kali*. He taught that pure devotion (*shuddha Bhakti*) and pure wisdom (*shuddha gnana*) are obverse and reverse of the same coin. They converge and meet at the same

point. Though the so-called differential barrier is not imaginary, yet it is not a permanent one.

The Vedanta consistently puts forward the view that Advaita is not only the goal of evolution as taught by the other schools of Vedanta, but also of all spiritual unfoldment; the mystics of all religions and one testify, in different ages and climes, the truth of Advaita. Advaita however, as a discipline and practice, is an expressly difficult method. It presupposes a cultural and spiritual evolution of a rare order, and only a few become fit for a direct initiation into its supreme and ultimate mystery. Advaita being the shortest and straightest path to self-realization the positive requisite for its aspirant is *tivra vairagya* or sharp dispassion for and detachment from the relative as illusory, and a consequent burning thirst for the Absolute or Reality.

The Ramayana describes the psychological interrelation between knowledge and devotion. Hanumana, the great devotee of Shri Rama, says to Rama: "By *deha-buddhi* I am your servant, by *Jiva-buddhi* I am a part of you, but by *Atma-buddhi* you and I are one." Here body (*deha*), soul (*jiva*), and Spirit (*Atman*) indicate respectively, the three conscious planes of body, mind, and Spirit. When the Gopis were consumed by the pang of separation (*viraha*) from Krishna they visualised Him everywhere around them, in all Nature, in plants, in animals, and even in stones. Yet some of them, specially Radha, realized in the height of her love that she was Krishna herself. This shows the metaphysical implication of Bhakti in Advaita, namely Identity.

Devotion or spiritual love has two aspects: *Bhakti* and *Prema*. Rare souls like Shri Chaitanya attain *Prema*, when, in the words of Ramakrishna, complete forgetfulness of the body and the external world is constant as in dream. It reaches its final consummation in sweet love, which is symbolically represented by the *yugalmilan* (union of the lover and the beloved) of Radha and Krishna. Here Bhakti is not a spiritual aid but an end in itself, or the highest value *Paramapurushartha*. It is the spiritual link between the lover and the beloved. This *prema* of *bhaktas* and the *Brahmananda* of the Vedantists realised in *Nirvikalpa Samadhi* constitutes the same experience.

The Vedantic definition of the highest form of Bhakti designated by Shankara in *Vivekachudamani shloka* 31, is the search after one's real spiritual nature. There he says emphatically that among other things conducive to liberation devotion holds the supreme place. All the five classifications of Bhakti according to *Shrimad Bhagavat*: peace (*shantā*), service (*dasya*), tenderness (*vatsalya*), friendship (*sakhya*) and sweetness (*madhurya*) are but different transformations of the same joy (*Ananda*) in different relations of soul to Spirit, *Atman* to *Paramat-*

man. Narada in his *Bhakti-sutras* defines devotion as extreme love to the One Being. Shandilya, another authority on the subject, describes it as extreme attachment to *Ishwara*, the Lord. On reflection it will appear that there is no great psychological difference between the two schools. For Bhakti is also a search after ultimate Reality that begins, continues and ends in love. As Tolstoy says love of God is love turned unto itself—love of love. So the difference between *Gnana* and *Bhakti* lies only in method, but not in goal. The former takes the path of negation and the latter, of affirmation. The Bhakta wants even in the end, to keep the knowledge of the lover, love and the beloved whereas the Advaitist wants to merge the three into one. The Bhaktas say: "it is no good to *be* sugar; it is better to *taste* sugar". They do not know what it is to become sugar. Their goal of love is to live with the beloved in the same place (*salokya*) in the same rank (*sarshti*) in his neighbourhood (*samipya*) and in close intimacy (*sayujya*).

Shankara, Sureshwara, Madhusudan, Vidyaranya, Chitsukha and other revered Vedantists were great devotees of their respective *Ishta-Devas* or chosen deities. Shankara had not only deep bhakti for his own *Guru* but for all deities of the enormous Hindu Pantheon, as Shiva, Ganga, Durga and others. His *Ishta-Devi* was the goddesss *Annapurna*. The hearts of men who have realised Vedanta are all-love, wide as the sky but deep as the ocean. They realise in mystic meditation (*samadhi*) that they themselves are absolute bliss, that they are born in bliss, they live in bliss and unto bliss they are transformed. Such great Souls or Mahatmas descend into the phenomenal world retaining their consciousness and serve the Self in every thing.

The modern man of the east or the west stands in great need of Bhakti. Jarring creeds and warring sects have converted human hearts and society into a playground of woe and fear. Creeds and Sectarianism cannot grow in the soil of genuine Bhakti and it is Advaita-Bhakti that unifies all and thus heals the bleeding heart of humanity. When true Bhakti germinates in the heart, here is the experience thus described :—

Sweet blow the winds,
And rivers spread sweetness,
The herbs are sweet
So are morn and night.
The dust of earth is sweet,
Sweet are the showers of Father Heaven,
Falling on sweet trees.
The Sun radiates it
And cows are sweetness incarnate.
Blessed Joy, Sweetness and Bliss.

मधु वाता ऋतायते ।
मधु क्षरंति सिंधवः ।
माध्वीर्नः संत्वोषधीः ।
मधुनक्तमुतोषसि मधुमत्पार्थिवꣳरजः ।
मधु द्यौरस्तु नः पिता ।
मधुमान्नोवनस्पतिर्मधुमाꣳअस्तु सूर्यः ।
माध्वीर्गावो भवंतु नः ॥
आनंदम् । मधुरम् । सौख्यम् ।

JAGADISWARANANDA

THE PHILOSOPHICAL CONFIRMATION OF THEOSOPHY

[**Philip Chapin Jones** is a scientific researcher and student whose sincere interest in Theosophical philosophy extends over a long period of years.—EDS.]

Probably very few of us pass through life without giving some thought—fleeting and fragmentary though it may be—to the fundamental nature of the universe, and to its underlying causes. For the most part, however, life and external nature are accepted with unhesitating thoughtlessness. Only at rare intervals are we enticed, by curiosity and wonder, to reflect on the meaning and explanation of the changing world around us. On such occasions, guided by vague subliminal instincts, we approach the problem by one or another of three paths. The most obvious, the one that seems to lead directly to our objective, is the collection and study of material facts. This is the method of science. Another approach leads through religion, or mysticism. In this direction knowledge is sought by inner inspiration. The third approach is through philosophy. It requires a study of the processes and powers of the mind, and the various deductions that may be made from primitive concepts.

A philosophical analysis of the fundamentals of our knowledge soon reveals a state of uncertainty as to the real nature of things, which is rather startling. Consider for the moment the desk on which I am writing. From the matter-of-fact point of view it is as definite, as tangible, and as indisputable an object as could be found, but on careful analysis this reality seems to vanish. We say it is brown, but the quality called brown is merely the mental reaction of our intellect to a stimulation of our retinal nerves by reflected rays of light. We say it is hard, but again, hardness is another mental reaction—here to nervous stimulation originating in our finger tips. We say it has a certain form—a rectangular top with four legs, etc., but still again this conclusion is reached because, as our hands move along the top, a point is reached where the sensation of hardness ceases, or as our line of vision moves along the top of the desk, a point is reached where our sensation of colour changes.

No matter how far the investigation is carried, a sufficiently acute analysis always reveals that our fundamental knowledge of external objects is a group of sensations: merely mental reactions. In the course of history many philosophers have investigated this fundamental uncertainty as to the true nature of external phenomena, and vainly sought some sounder basis of substantiality. Berkeley and Hume, among the British philosophers, have taken it particularly for their field of study.

The investigation is beset with difficulties, however, and usually results in little more than a recognition of the fundamental fact, and in a submission to philosophical scepticism.

In three thousand years of European history, only one philosopher has carried out his investigation of the sources and limits of cognition with sufficient acuity and grasp to be able to present a satisfactory outline of the nature and scope of human knowledge. In 1781, Immanuel Kant published the *Critique of Pure Reason*, which contained the results of his investigation of the limits of our ability to know. Because of its extreme difficulty, and perhaps because so few are really interested in the subject, the *Critique* has never exerted the influence it should have on the course of human thought. To the theosophist, however, and now—because of the disconcerting discoveries and theories of recent physics—to the scientist, it should be of particular significance.

Our ego, the thinking and perceiving self, has two faculties that are essential to the production of knowledge. One is the understanding: the rational faculty that, operating under the laws of logic, dissects, analyzes, and arranges all perceptions that come before it. It deals with mental images called concepts and not directly with external perceptions. The other is intuition, the faculty that receives impressions which the understanding then arranges, analyzes, and turns over to the ego as knowledge. Unfortunately the word intuition, in popular usage, has come to mean a sort of blind feeling for fact, as when we speak of woman's intuition; but the original meaning, and the one used exclusively here, is merely our perceiving faculty, associated for the most part with sensation. The reaction of these two faculties, understanding and intuition, produce what we term knowledge, not an absolute thing but one dependent on the laws of action of the two fundamental faculties that give rise to it.

Consider sound for example. Sounds are mental responses to vibrations in the air falling on the drums of our ears. The air is capable of vibrating at a wide range of rates, or frequencies. There may be very slow vibrations of two or three pulses per second and even less, or very fast ones up to the tens of thousands per second. Our ear does not recognize all these vibrations as sound, however. It has a more or less definite range from about 16 to 16,000 vibrations per second. Both above and below these limits, although the air may be vibrating in the same manner, no sound is perceived. Anything that we call sound must of necessity fall within these limits of vibrational speed. If our ears were of different construction, however, and were associated with an appropriate responding faculty we would then classify as sound, phenomena which with our present perceptive apparatus we either do not recognize at all, or

recognize as something distinctly different.

A similar situation exists with light—also a vibrational phenomenon. The range of vibrations that our eyes respond to as light, however, is much more restricted than that of sound. Our entire visual range is only a little over what would be called one octave in describing sound. Suppose we had a different ocular perceptive apparatus—one that could respond to a range vastly wider than this. We would then see, or rather perceive as light, phenomena which are at present either entirely unknown, or which are known as something completely different—perhaps as heat or electricity, possibly even as matter.

These examples, although they serve well enough to indicate the type of the dependence of our knowledge on our faculties of cognition, are in reality rather superficial. The dependence goes much deeper. Our basic settings of space and time are but the forms of our present faculties of knowing. We think of the external world as a pretty substantial and real thing, but the very space in which everything is placed is nothing but a form of our present state of consciousness. Returning to our perception of the desk, we can abstract, mentally, all the various sense perceptions: colour, hardness, etc. but the space the desk occupied we cannot remove, even in thought, because it is the form or matrix of our consciousness in which our faculties place and arrange the various sensations that, so joined, we know as external objects.

Time also is but the form or arrangement in which our faculties of consciousness place, not only external phenomena, but every thought and perception that can come before our mind. We can no more abstract time from phenomena than we can space, because time is not something we perceive through our senses but merely one of the forms of our consciousness. The sensations and perceptions we have may vary endlessly; we have no means of telling what they will be; but irrespective of their nature, they will all be arranged in time and space by our consciousness, because, since time and space are the forms of our present state of consciousness, things which cannot be properly placed in them cannot appear before our intellect as knowledge.

What things are in themselves, apart from our method of knowing them, we have no means of determining. What we now know as colour we would know as something entirely different had we a different form of consciousness. What we now see as the external world, would be perceived as something of an essentially different nature had we some other type of consciousness, one that did not have space and time as its forms. The most recondite researches of science are powerless to overcome this barrier, and to fathom the real nature of things, because they are thus rigidly bound by our present state of consciousness. When we hear of

some great scientific discovery that has at last revealed the ultimate nature of matter or of the universe, we may be sure that however interesting the disclosure may be, however suggestive of possible truths, it is but the discovery of another phenomenal aspect of the true reality, not that absolute reality itself.

This situation, which has been indicated by many philosophers and ably demonstrated and systematized by Kant, has also been clearly stated by H. P. Blavatsky in her various writings. She was careful to point out in the early pages of *The Secret Doctrine*—as in many other places—that we perceived, in our present state of consciousness, only aspects of reality. To the extent it is possible with present languages and human understanding, she indicated relationships and correspondences between the phenomenal and the real, and pointed out many things that had so far been overlooked by science. She stated that the phenomenon of life itself, and the various mental and psychic activities that science has so consistently ignored, are in themselves but aspects of the same underlying reality that in still another aspect appears as matter. A thoughtful perusal of her works indicates to us the significance of many things that, before, we had passed over unnoticed. Our whole attitude becomes changed, and we begin to direct our lives along lines more advantageous to the evolution of humanity as a whole, with which each and every one of us is indissolubly connected.

This dependence of our knowledge on our present form of consciousness may be very roughly indicated by the uncertainty we should be under as to the true colour of things had we a pair of blue spectacles permanently fastened before our eyes. With such an impediment to sight, we would be powerless to understand what the world would look like without it. Reds, for example, would appear black, and of what the sensation of red really was, we would have no conception. If we earnestly desired to obtain a knowledge of true colours, it would be necessary to devote our ingenuity first to discovering how the spectacles could be removed.

Likewise, if we are to attain to a truer knowledge of reality, we must adopt a somewhat similar course. As the study of things as they appear through blue spectacles, no matter how carefully undertaken, would never indicate to us how they would appear without the glasses, so the study of the external world by means of our present cognizing faculties will never reveal to us the true nature of reality. For this we need another form of consciousness, a form not bound by space and time and our other human limitations.

This is the great fact taught by occultism and verified by philosophy: one that science and the world at large have not yet come to realize. What we need to attain to a true knowledge is not a more acute and refined analysis of facts as we now perceive them, but a

different perceptive faculty; our study should be the means of reaching a different and higher plane of consciousness.

The methods of attaining such a new state are indicated in *The Secret Doctrine*, but they are pointed out more specifically in a small book published after the appearance of the larger work: *The Voice of the Silence.* In it is laid down the general course of training to which we must subject ourselves if we truly wish to attain a knowledge of Reality. Why such a course of life as is there outlined should be necessary, we cannot say, of course, before we have mastered the higher consciousness. We must assume the method correct; we cannot hope to prove it true until after we have conquered it. Neither the practical teachings of *The Voice of the Silence* nor the theoretical knowledge of *The Secret Doctrine*, however, need be accepted on the word of H. P. Blavatsky alone. In all her works she recurrently insists that she is but passing on and reformulating the message that has been delivered many times before in the course of the world's history. A long line of great teachers have all indicated the same path, and that they have possessed a true knowledge, they have proved by indicating relations or phenomena which had heretofore been overlooked, by suggesting solutions to previously unanswered problems, or by predicting the occurrences of future events.

Among certain classes of people, however, there exists a prejudice against accepting any statements, or even seeking any knowledge, from sources of an occult or religious nature. There is, unfortunately, some ground for such a disinclination, because in this field deception is so easy, and has so often been practised. That in spite of all the false scents that have been given, and of all the wrong lanes indicated, there is one true path through the *terra incognita* of occultism, can be proved only by following the path itself, but we should not deceive ourselves with the thought that the way is easy.

A person educated along philosophical or scientific lines will never seek for a guide to knowledge in occultism, without first finding in his own field some indications of its probable or at least possible correctness. It is in conformance with the harmony and unity found throughout nature, however, that both philosophy and science, when carried far enough, converge toward the teachings of occultism. Like divergent paths on a spherical universe, all true roads to knowledge, if pursued far enough, ultimately merge into a common agreement.

PHILIP CHAPIN JONES

THE PROBLEM OF CONSCIOUSNESS

[**J. D. Beresford** writes his first thoughts on a problem of metaphysics and finds Hegel "faltering" and H. P. Blavatsky "clearer".—Eds.]

In common speech, there are many words that convey a definite effect to the mind and are accepted at their surface value without arousing the least curiosity. One of the most familiar, as it is, also, one of the most transcendental of these words, is "life". Its general implications are instantly recognisable. We have a large group of associations which come to mind at once when the word is mentioned, and within the limits of those associations, we are able to say with a reasonable intelligibility what we suppose life to be. If, however, we should be pressed to give an inclusive definition of the word "life," the associations of common experience must be enlarged. Life must be assigned, for example, to those "filter-passing" organisms below the limits of visibility, and if we descend in the scale from animal to vegetable, to find no recognisable division between the two orders, we begin to wonder whether life of some sort must not, also, be attributed to those substances which have been hitherto described as inorganic, and so to ask ourselves whether "life" is not an universal state of being, a fundamental condition of all matter? "The infinitesimal nucleus of the future man is composed of the same elements as a stone—of the same elements as the Earth, which the man is destined to inhabit," says Madame Blavatsky, (*The Secret Doctrine* II, 188) and for the moment we may accept the principle that so far as observational knowledge can take us, we are able to assign no division in this respect, between the organic and the inorganic.

A parallel line of research, obviously very closely related to this enquiry after a definition of life, is that which seeks the meaning of consciousness. Here, too, we begin with the familiar associations and descend from man, to animal, to insect, to protozoa, to plants, without being able at any stage to say with any assurance, that here without question consciousness ceases, that beyond this clearly recognisable division all impulses and movements may be assigned solely to a mechanical instinct to reflex action, to heliotropism, or to whatever other description we may find for those responses of a bee, a sea-anemone or a sun-flower, to which we deny any element of self-awareness.

Nevertheless certain differences obtrude themselves into our imaginative investigations of a parallel between life and consciousness. In the case of life, for instance, we are bound to postulate that it must be continuous in so far as it is manifested as the function of a complex organism. We recognise a moment, often beyond dispute

at which the congeries of cells that has been realised as a living, independent thing ceases, it may be with shocking abruptness, to manifest any further activity, and we can say that the animal, insect or plant in question is " dead ". If we were correct in our assumption that matter without life is incapable of coherence, we may still assign a measure of vitality to the separate cells of which the subject under consideration was built, but the entity, which was the sum and vehicle of those cells' vital essence, has apparently ceased for ever to function as a whole.

In the case of consciousness, however, we may hesitate to postulate this continuity. Not only do we describe as states of " unconsciousness, " sleep, anaesthesia, or any physical condition in which the individual is unable to relate himself to the phenomenal world about him; but introspection appears to reveal consciousness as being intermittent, or at least as varying very considerably in intensity.

Another difference between our two terms is provided by the fact that while life appears similar in its essence whether we regard a man or a plant, since in both cases our definition must apply without distinction to either the one or the other; we should certainly not attribute the same *kind* of consciousness to animal as to man; and as we descend in the scale of life, using as our measure a decreasing complexity of function, we find it more and more difficult to realise the possibility of any form of self-awareness.

The deduction that faces us as a consequence of these observations is that whereas life appears to have a single quality manifesting itself more or less abundantly according to the nature, rather than according to the complexity of the instrument, since the physical vitality of an animal or even a plant may exceed that of a human being; consciousness not only appears to manifest itself more vividly in the case of man than in other animals, but might, also, be described as different in kind. Moreover, it is possible to distinguish between different states of consciousness in the same individual, such as, in ascending order, (1) the consciousness of the dream-state in which we are unable to relate ourselves to the normal sequence of our personal lives, (2) the consciousness of common life, in which our awareness is largely directed to external objects and is only intermittently turned upon the self in relation to them, (3) the consciousness of self-realisation, when the attention is temporarily turned inwards, and we are aware of ourselves as an entity apart from any relation to external phenomena, and (4) the consciousness of the mystic, which transcends all physical experience.[1]

[1] Seven states of consciousness, corresponding to seven planes of being are known in Oriental Esotericism, but the four I refer to here are those which will be most readily recognised by the Western mind. Cf. *The Secret Doctrine*, I. 47.

It would appear, therefore, that in this research we are dealing with two forms of activity, always found in conjunction on the material plane, but different from one another both in essence and in function. It may, for example, be argued from these premises that life cannot manifest itself without developing some form of consciousness, however feeble. But the converse, namely that consciousness cannot exist without life, would not necessarily be true.

It must be borne in mind, however, that our investigation up to this point has been conducted solely in the world of objective phenomena, and that in speaking of life, we have regarded it only as that force which is able to animate matter, the simplest form of animation being, we suggest, the power of cohering. On this plane, we see life as a principle manifesting itself through matter as its sole instrument, and consciousness as needing the resultant combination in order to find expression.

Our phenomenology up to this point, therefore, demands three elements for its account of presentation on the material plane. The first is the primitive stuff of which matter is built. What that primitive stuff may be, the physicists cannot tell us, but in the ultimate form into which the atom can be theoretically resolved we still find that coherence postulated as the simplest manifestation of " life, " and the elemental " unit," (though it must be emphasised that this or, indeed, any other physical term we could apply, begs the fundamental question), still escapes all analysis. What immediately concerns us, however, is that for present purposes we recognise the combinations of this primitive stuff as a vehicle for that animating force which is our second element, manifesting itself through every degree of development from mere stability to the most complex forms of vitality,—evidencing incidentally in the process the Holistic principle that the combination of living cells is greater than the sum of its parts.

To these two elements, we have to add the third, which is consciousness, and according to the theory so briefly sketched in this article, may be prior to the other two, and,—to leap a gap that may be partly bridged later —may be the origin, as it will be also, the final resolution of the whole process of world-evolution, within our restricted temporal knowledge.

The justification of the leap taken in that last sentence demands another method of argument, since it cannot be made by any resort to phenomenal evidence. The conception, however, that consciousness is, in fact, the noumenon, devoid of all phenomenal attributes, is one that has inevitably confronted the greatest philosophers. Hegel appears to have admitted it in a passage of his " Phenomenology of Mind," but declined, or at least omitted, to face the full implications of his own logic. " To begin

with," he writes, "this active reason is aware of itself merely as 'an individual,' and must, being such, demand and bring forth its reality in an 'other'. Thereupon, however, its consciousness being lifted into universality, it becomes *universal* reason, and is consciously aware of itself as reason, as something already recognised in and for itself, which, within its mere consciousness, unites all self-consciousness"*. In these and other rather less explicit passages, Hegel seems to tremble on the brink of the larger discovery, as did, also, William James in his famous, although rather misleading metaphor of the "ocean of consciousness". Indeed, there has never been, nor can ever be, any other explanation of what may, for the sake of convenience, be called the problem of consciousness, a problem which has always been recognised as distinct from any other confronting the philosopher. (Science cannot, of course, by its own admission, touch the problem at all, though Sir Arthur Eddington has glanced at it, now and again, with an effect of slightly whimsical regret. There is, for example, a passage in his *Nature of the Physical World*, in which, after tracing the presentation of the material object to the brain by the physical apparatus of sight, he speaks of observed phenomena as knocking at the door of the mind (consciousness) and immediately departing,—a figure that has very subtle implications.

In making and ordering these notes on consciousness, I have so far attempted as nearly as may be to confine myself within the limits of logical reason. In this, as in many earlier articles of mine for THE ARYAN PATH, my primary object has been to illustrate how I, as a person of average intelligence with no special knowledge, have approached some of the vital questions of existence and have found in most instances that if my own mental processes have been stopped short of a true understanding of the great mysteries, my deductions have continually led me to the Outer Courts of the Ancient Wisdom-Religion. But although I write as a plain man to those who, like myself, have been confined to the circuitous path of reason, I have long realised that it is a path which can never reach the desired goal. Wherefore my excuse for this article is that it may serve as a sign-post, as an indication that the logic of the philosopher, when applied to such metaphysical abstractions as life and consciousness, lands us at the threshold dividing knowledge from the Inner Wisdom. From the brief argument I have here set out, for instance, the minds of those who are willing to accept my conclusions should be prepared to comprehend the further statement that "Consciousness implies limitations and qualifications, something to be conscious of, and

* *The Phenomenology of Mind*. By G. W. F. HEGEL. Vol. I, 5, English Translation by J. B. BAILLIE (1910).

someone to be conscious of it. But Absolute Consciousness contains the cogniser, the thing cognised and the cognition, all three in itself, and all three *one*" (*The Secret Doctrine*, I. 56).

This is a clearer and more inclusive statement than that contained in the faltering passage from Hegel, quoted above, and the acceptance of it will resolve the difficulties implicit in my own argument. In this conception of Absolute Consciousness—though we may never prove it by reason, since it is obvious that reason is but a single function of the Absolute Consciousness, and the part can never comprehend the whole, we find our three elements, matter, life and consciousness as aspects only of the "All-thing," an interdependent trinity on the phenomenal plane of being, having a single source of origin.

But, indeed, though we accept that explanation with the intellect, —all that I am here asking my readers to do—, we are, as yet, only at the first beginnings of Wisdom.

J. D. BERESFORD

The reincarnationists and believers in Karma alone dimly perceive that the whole secret of Life is in the unbroken series of its manifestations: whether in, or apart from, the physical body.—H. P. BLAVATSKY, *The Secret Doctrine* I, 238.

It has been stated before now that Occultism does not accept anything inorganic in the Kosmos. The expression employed by Science, "inorganic substance," means simply that the latent life slumbering in the molecules of so-called "inert matter" is incognizable. ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism. "The very Atoms," says Tyndall, "seem instinct with a desire for life." Whence, then, we would ask, comes the tendency "to run into organic form"? Is it in any way explicable except according to the teachings of Occult Science?

"*The worlds, to the profane,*" *says a Commentary,* "*are built up of the known Elements. To the conception of an Arhat, these Elements are themselves collectively a divine Life; distributively, on the plane of manifestations, the numberless and countless crores of lives. Fire alone is ONE, on the plane of the One Reality: on that of manifested, hence illusive, being, its particles are fiery lives which live and have their being at the expense of every other life that they consume. Therefore they are named the "DEVOURERS" . . .*—*S. D.* I, 248–50.

Wherever there is an atom of matter, a particle or a molecule, even in its most gaseous condition, there is life in it, however latent and unconscious. "*Whatsoever quits the Laya State becomes active life; it is drawn into the vortex of MOTION (the alchemical solvent of Life); Spirit and Matter are the two States of the ONE, which is neither Spirit nor Matter, both being the absolute life, latent.*" (*Book of Dzyan, Comm. III., par. 18*) . . . "*Spirit is the first differentiation of (and in) SPACE; and Matter the first differentiation of Spirit. That, which is neither Spirit nor matter—that is IT—the Causeless CAUSE of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE of the Intra-Cosmic Breath.*"—*The Secret Doctrine*, I, 258.

THE PATH OF TAGORE

[**Mulk Raj Anand, Ph. D.**, is a great admirer of the Indian Poet and sees in the latter's work a continuity of ancient Aryan thought.—EDS.]

There is a view of the nature of history which reduces the idea of progress to the fact of a geometrical cycle. According to this view the successive generations of men do not add anything new to the total sum of our essential knowledge, but merely work out certain old principles to their logical conclusions, or reinterpret the ideas of the past ages. Rabindra Nath Tagore seems to me to belong to the last class of men, *i.e.* to the category of geniuses who have dedicated themselves to the rediscovery of ancient truths.

He has described to his friend C. F. Andrews, how the Poet was born in him.

> It was morning; I was watching the sunrise from Free School Lane. (Calcutta.) A veil was suddenly withdrawn, and everything became luminous. The whole scene was one perfect music, one marvellous rhythm. The houses in the street, the men moving below, the little children playing, all seemed parts of one luminous whole,—inexpressibly glorious. The vision went on for seven or eight days. Every one, even those who bored me, seemed to lose their outer barrier of personality; and I was full of gladness, full of love, for every person and every tiniest thing. . . . That morning in Free School Lane was one of the first things which gave me the inner vision, and I have tried to explain it in my poems. I have felt ever since that that was my goal, to express the fullness of life in its beauty as perfection.

It is of Tagore as one who has (however independently), rediscovered the meaning of the ancient Hindu lore that I want to write about in this essay, as the poet who has been travelling on a voyage of rediscovery along the old *Aryan Path.*

The adoption of such a standpoint, is indeed not without support from the poet himself. He writes in the *Sadhana*:

> To me the verses of the Upanishads and the teaching of Buddha have ever been things of the spirit, and therefore, endowed with boundless vital growth; and I have used them both in my own life, and in my preaching as instinct with individual meaning for me as for others, and awaiting their confirmation my own special testimony, which must have its value because of its individuality.

The songs that flowed out of Rabindra Nath after his vision were, he says, "the first throwing of his inner self outwards". In them he has "celebrated the sudden opening of a gate". They embody for him "the joy of attaining the Infinite within the finite".

How precisely has he actualised this ideal of attaining the Infinite within the finite? "God finds Himself by creating," he writes in the *Stray Birds*, and in his long poem, *Creation, Conservation and Destruction*, he has epitomised his view of Reality in the following parable: Brahma,

the Absolute, the All-Inclusive, the All-comprehending spirit of the cosmos, is buried in contemplation. He awakes and desiring joy sings the hymn of creation, by which He splits Himself, His Oneness, into the manyness of the universe. Vishnu blows his conch and order is brought about in the vast multiplicity of time and space. Life flourishes, the hopes and fears of men are centred in the realisation of unity with the Eternal. Then Lakshmi, the World's Desire, comes out of the golden lotus in the lake Manasa-sarovar on which Vishnu has fixed his gaze. The world is corrupted. Humanity is bored and ignorant, and has forgotten its real goal. Some there are, however, who have kept the ideal in sight, and they wish that Brahma might re-awaken and renew the World. The Supreme God appears and orders Siva to destroy the evil rampant in the world. The Lord of the dancers dances his cosmic dance, and tramples on the incarnation of vice and ignorance. Another golden age begins. Brahma buries himself deep in contemplation again.

The gods are treated by Rabindra Nath as personifications of the various aspects of the philosophical Absolute, and the burden of the whole myth of inner verity seems to be the reaction of the poet as a human being to an impulse of the cosmic life. In its metaphor and imagery it carries my mind to the beautiful hymn of creation in the *Rig-Veda*, which the Upanishads crystallised in the scientific inquiry which the *Svetasvatara*, postulates with unerring precision: "Whence are we born, where do we live, and whither do we go?" The answers of the ancient *rishis*, are in their definitions of the *Atman*, the *Brahman*, and *Ananda* respectively.

Says Prajapati in the *Chhandogya Upanishad*, "this body is mortal and all is subject to death. It is the abode of the Self (*Atman*), which is immortal and without body. He is the person of the eye, the eye itself is the instrument of seeing. He who thinks 'let me smell this,' he is the Self, the nose is the instrument of smelling". According to the *Mundaka Upanishad* the Self is 'this whole universe'. "The moon and the stars are its eyes, the four quarters of the sky its ears, the wind its breath." *Brahman* is the objective counterpart of the subjective *Atman*, and is "that in which these things are born, that in which when born they live, and that into which they enter at death". (*Taittiriya Upanishad*).

Sensed through the body, the ultimate reality (of which both the *Atman* and the *Brahman* are two aspects) is *Virat* (the Cosmos), perceived by the mind it is *Hiranyagarbha* (the soul of the world); comprehended by the intellect it is *Isvara* (the God of religion); finally realised through intuition it is *Ananda* (pure bliss). This last is the highest goal of life say the

Upanishads,—the end of all our endeavours. We cannot define it in relative terms.

It is interesting to notice the parallel these urgings from the vaster life find in Rabindra Nath.

The poet has given the key to the secret of the Self in the *Crescent Moon:*

> My beloved is ever in my heart
> That is why I see him everywhere.

The soul of nature is for him the outer aspect of reality, the *Brahman*, and just as the Vedic poets considered the *Brahman* and the *Atman* to be the subjective and objective counterparts of one and the same Reality, and built up the entire fabric of sacrificial rites on the assumption that the self is identical with nature, that the elements of the rite are one with the elements of the universe, so our poet regards the world around him as a "fairy universe where the stars talk and the sky stoops down to amuse him, and all nature comes to his windows with trays of bright toys".

The All-Pervasive Cosmic Being, is in nature, thinks Rabindra Nath. He sought joy in creating the Universe, in establishing "duality for His realisation". So He split Himself into the Self and the not-self, into *Isvara* and *maya*, for "it is the joy that creates the separation in order to realise through obstacles the union," the joy that is the mainspring of creation:

> The joy that makes the earth flow over in riotous excess of the grass, the joy that sets the twin brothers life and death, dancing over the wide world, the joy that sweeps in with the tempest, shaking and waking all life with laughter, the joy that sits still with its tears on the open red lotus of pain, and the joy that throws everything it has upon the dust, and knows not a word.—*Gitanjali.*

In choosing the site for the Bolpur school he had the same idea in view:

> We do not want to-day temples of worship and outward rites and ceremonies. What we really want is an *Asram.* We want a place where the beauty of nature and the noblest pursuits of man are in the sweetest harmony. Our temples of worship are there, where outward nature and the human soul meet in union.

The Infinite manifests certain aspects and qualities of Itself to men like an open book, but only to those men who have eyes to see, and ears to hear:

> I woke and found his letter with the morning. When the night grows still and the stars come out one by one, I will spread it on my lap and stay silent. The rustling leaves will read it to me aloud, and the rushing stream will chant it.—*Fruit Gathering.*

The observation of nature, through the limitations of our senses only gives bare glimpses into the secret of Reality. The realisation of the Absolute as against perceiving It, is to be brought about according to Upanishads through intuition. In ancient India where philosophy supplied the inspiration of the soul to all the arts and sciences, the writers on poetics and the rhetoricians adopted this lofty ideal of the *Brahma-Vidya.* Rabindra Nath has been to realise the "soul of literature," "the enjoyment which is disinterested".

He regards poetry as prayer, something by which he might plunge back into the *mysterium tremendum* of life, and by which he might adumbrate realities that cannot be formulated. He seeks to tap the resources of his inner consciousness, and endeavours to create for himself a mirror of the cosmos. His

> soul seems to be aching for expression in the world's endless rhythm of lines and colours, music and movements hints and whispers and in all the suggestions of the inexpressible which finds its harmony in the ceaseless longing of the human heart to make the Person manifest in its own creations.—*Personality.*

The poets of old were not, however, content merely to suggest the Infinite in their creations; they were poet-philosophers who sang in order to realise the Infinite, poetry being to them an aid to contemplation. The realisation of the Supreme Ideal meant to them not only the beginning of an attempt to make Him explicit for the benefit of humanity, but the end of all desires and passions, leading to perfect speechlessness.

Has Tagore achieved the ideal? The answer is no. He points out the difficulties inherent in such a task, and clearly explains his failure. He says in that revealing testament of his faith the *Sadhana:*

> The vision of the Supreme One is a direct and immediate intuition, not based on any ratiocination or demonstration at all. Intellect is like a Railway station, but the Station platform is not our home. It is only a step in the process of comprehending reality. The way to the realisation of the Self lies along a very thorny path.

Living in *Kali-yuga*, the limitations of Tagore's finitude have been too heavy for his heart, for that heart cannot resist the temptation to love and adore the concrete shapes and forms of experience:

> I am listless I am a wanderer in my heart.....
> O Farthest End, O the keen call of thy flute!
> I forget, I ever forget,
> That the gates are shut ever more in the house where I dwell alone.

In the despair of his futility, in the abject misery of his incapacity to attain the pure bliss of *Ananda*, he can only cry as a child for his mother, as a lover for his beloved: "*I want thee, only thee.*"

A result like this was in Rabindra Nath's case inevitable. He has been primarily a poet, and only secondarily a philosopher. As a poet he expresses the lofty idealism of the Upanishads not in its purity, but as it has passed like a dogma into the currency of every day life in India, and become a part and parcel of the race consciousness of that country, gathering with it all the accretions of a tender and indulgent humanism. He loves God, but although striving to remove the barrier of finitude which separates him from the Infinite, worships Him through metaphors and imagery. Thus his Poet self is unable to realise the implications of his philosopher self, and is just content to play hide and seek with Reality.

MULK RAJ ANAND

THE PATHS

THE GOOD, THE BEAUTIFUL, THE TRUE

[**Christmas Humphreys** is an English Buddhist, an indefatigable worker for his cause and President of the Buddhist Lodge in London.—EDS.]

There is a Buddhist saying: "The ways to the Goal are as many as the lives of men". For each the Path is different, yet the difference lies in the pilgrim and not in the Way. To attempt to classify these differences in a few distinctive divisions is a natural tendency in all who study that nebulous land which lies between purely sensuous existence and the world of comparative Reality in which the truly Great Ones of the earth, forever dwell. Within this country souls that have at last grown weary of the things of sense attempt to find that inward path which has its first beginnings in each human heart and its common end in That which is beyond our ken. Yet even as a mountain stream, however feeble, will on reaching the plain begin to cut for itself a definite though sinuous course towards the sea, so those who

> wearied of illusion,
> Set forth on the last long journey—home,

will choose the manner of their journey and the path to tread.

This love of classification, a product of the lower, analytic mind, has at times divided the pilgrim types into many groups. There are those who say that all who seek the light are either predominantly occultists or mystics. The former, they say, are those who climb the ladder of progress rung by rung, mastering each plane and sphere of consciousness before attempting the next, while the mystic, developing his inner sight, the eye of intuition, sees the glory of the Oneness from which he has temporarily strayed, and in his all-consuming yearning for reunion moves onward quite indifferent to the knowledge to be found in the world of illusion which he craves to leave.

Again, there are those who divide aspiring souls into those who strive to help humanity, the Bodhisattvas of mankind, and those who strive for personal perfection. Needless to say, these are all false antitheses when viewed from the absolute, for the occultist must finally lose his selfhood if he would gain true Wisdom, while the mystic cannot be perfect until he has mastered the final secrets of the Universe. In the same way the Bodhisattva, by forgetting self unveils the Self, while he that strives to perfect his own unruly nature thereby sets an example to all mankind.

There is, however, another classification, better known in the West, where it forms the Western equivalent of the threefold division of *Gnana-*, *Bhakti-*, and *Karma-Yoga*. For convenience it may be described as a division of

humanity into those who predominantly follow the paths of the Good, the Beautiful and the True.

The Good represents ethics, "Right Action" as the fourth step in the Noble Eightfold Path, and the goal is to discover and perform "one's duty to one's neighbour". At the best this type develops into the philanthropist and saint.

The Beautiful involves the realm of art. The will is here directed more subjectively and the artist is less concerned with the lives of his fellow men.

The True represents that knowledge which when applied will ripen into wisdom. Science and philosophy are to be found under this head. As in the case of the artist, the creative ability may or may not be dedicated to the common weal, though its products will eventually improve the whole.

The Perfect Man will of course be a blending of all three, but it is curious to note how far an individual can progress along his own particular line while yet remaining lamentably deficient in the qualities of the others. The greatest of humanitarians may be classed as an ignorant man, the greatest of artists may be vicious and immoral, while the scientist may care for little save his own advancement and the power which knowledge brings. Sometimes the three primary colours are allocated to the three paths, red being the colour of action and yellow the symbolic colour for mind. Blue is the colour usually associated with devotion or mysticism, and would here represent beauty, the three colours between them forming the white light which is the symbol of perfection and purity. Recent research in healing by coloured light would be of value as applied in this connection, but space forbids a further analysis here.

As with all segregated forces, each has its positive and negative aspect, its virtues and defects. The analogy of the dual influence of each planet in astrology leaps to the mind.

If we turn to examine these three main paths in detail it will at once be noted that so far as the West is concerned the order above given betrays their relative importance. Ethics are valued higher than art, and art than 'mere' philosophy, although the latter in its material aspect of Science is claiming an ever increasing proportion of general interest. The tremendous value given to ethics in the West, to the detriment of the other two, needs some explaining. Perhaps the teachings of the Church are responsible. For a thousand years innumerable mouths have thundered forth from pulpit, platform and stage the need of purity in action, of doing and being 'good,' in brief, of obeying the Ten Commandments of the Jewish code. Where has a voice been raised to tell us to study the laws of the Universe and man, to examine the technical make-up of our own spirit, soul and body and the inter-

relation between them and all other forms of life and where shall we hear an exhortation to be beautiful in thought and word and deed? Be good and you may be stupid; be 'Christian' in behaviour and you may ignore the beautiful. Unfortunately 'ignore' is too mild a word. Regarding things of the sense as snares for the unguarded soul, the Church, while itself an inspiration for the greatest art, has frowned on forms of it which lay outside its own religious pale. He that portrayed the beauty of the human form might be an artist but he was handling fire and imperilling his "immortal soul". The good and the beautiful were only compatible on terms laid down by the Church. It is true that in the cities where culture congregates, philosophers and poets are respected for their own peculiar qualities, but in the countryside the ideal is the just and sober, the honourable, upright man. The rest are tolerated and that is all. If this be an exaggeration of fact at least it marks a general principle.

On behalf of this path much may be said. At all times, and more than ever to-day, ethics are the basis of progress. Again and again we read in the records of the Great Ones of the earth that motive is everything, and ethics alone supply the ideal motive with which to acquire and use all knowledge and the terrible power that knowledge brings. Of what avail to discover the secrets of nature if this knowledge be only used for the destruction of one's fellow men? In the same way the artist, who is of the three the creator in whatever medium, needs at least a glimpse of the aim and tendency of evolution, the perfection of the whole. In this connection it is curious to note the debasing effect on morals of the modern trend of science to place precision and efficiency on a pedestal of its own. How often we hear in sneering tones the condemnation, for such it is, that someone at least 'means well'? Yet what is the use of efficiency if it be not applied to benevolent, that is to say, 'well-meaning' ends?

"Cease to do evil; learn to do good; cleanse your own heart; such is the teaching of the Buddhas." Certainly ethics begin negatively, by ceasing to do evil. Later they develop into positive well-doing and philanthropy, and so in time to sainthood in the Western meaning of the term.

But the virtuous have their vices. Those who overstress the good are often painfully narrow-minded, and prejudiced even against all forms of virtue with which at the moment they do not happen to agree, while their eyes are blinded to the beauties which seem to them the snares of sense, but which are in fact the attempts of those who seek the beautiful to enshrine in perishable materials the beauty which is in itself above all form.

To enter the path of beauty is to enter a world of its own. Unheeding of surrounding circumstance, the artist is ever at war with his chosen medium in his

efforts to express therein his reactions to the beauty which overfloods his soul. His eyes are ever on the ideal form, that Noumenon of beauty which dwells in the upper reaches of the mind and which only the eye of intuition can perceive. Being of a far more delicate inner mechanism, the artist naturally appears unbalanced to the unimaginative mind, yet if he never knows the 'level ways of calm security' of temperament, he feels and knows the heights and depths of human joys and suffering that the men of deeds and thought have yet to find. Living as he does in a world of beauty far more 'real' than daily life, is it surprising if he is apt to scorn the conventional morality and manners of his fellow men? His urge is to create, not to obey, to bring the whole of earth and heaven so much 'nearer to the heart's desire,' not to confine his mighty wings within the confines of mere platitude.

Nor does he strive for knowledge beyond the technique of his art. Every artist is at heart a mystic, and in him above all other types the personality is indeed a concealing mask which hides the delicate sensibility of the soul within. Oblivious of form as such, the artist strives to understand the form's significance, asking of any incident or thing not what it is so much as what it means. To him above all the world of sense is a world of *maya*, and the fact that he seems to be occupied exclusively with his reactions to things of sense is one of the paradoxes in which alone truth lies concealed. Knowledge, save as it helps him to master his technique, is therefore useless in that it only tells him *about* its subject, whereas he strives to know his subject by an inner identity of consciousness unknown to the objective scientist. What does a master musician care for science and the detailed knowledge of Nature and her laws? He does not study what is made; he makes. With eyes that never leave the vision of Reality he moulds the plastic substance which is Life itself into a living reflection of the glorious Ideal. Why should he know or care for the rules of conduct or of nature's processes who cries: "I am above all laws who *am* the Law, above creation who am one with the Creator, nor do I care for Universal processes who *am* the Universe!"

Why is it that every Teacher speaks of ethics and philosophy alone? When will a Master Craftsman come forth into the world of men and teach the timeless Message in terms of music, sculpture, and poetry, raising buildings which shall synthesise the laws of harmony and line, and once more consecrating sound, the sacred Word, to spiritual ends? Is there not here a field for man's creative effort in which to wean him from the field of war? Of what avail to analyse each branch of knowledge unless one knows the laws of rhythm which unite the whole?

Those who follow beauty have their failings. When they mis-

take the outward form of beauty for its self they lapse into the realms of sensuality or mawkish, untrue sentiment, or else confound the laws of rhythm and harmony in form with the ideal beauty which created them, so producing a meaningless confusion, a bastard body which has never known a soul.

The path of the True, like the mind which is its servant-lord, is dual in manifestation. In its lower aspect, as the way of progress for the separative, analytic mind, it covers all activity involving clear precision of thought and detailed accuracy, and as such is an admirable mental training, while in the higher levels of the abstract and synthetic it embraces all philosophy and metaphysics with their kindred sciences, from which it mounts in time to a realm to be considered later where the three paths meet in one.

To distinguish a line of cleavage between the two is of course impossible, for many a science, like mathematics, begins in the lower realm and in its higher flights is merged in the highest principles of the Man-Universe, while metaphysics and cosmogony are examples of the converse process, in which truth upon the abstract levels of thought can be and is reflected down into the laboratory. Those who tread this path are the true magicians of the world, whose knowledge of the laws of Nature slowly gives them dominion over Nature and her processes. As *The Voice of the Silence* says, "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance".

The "beginningless beginning" of the Wheel or Chain of Causation is sometimes given as *avidya*, Ignorance, and sometimes as Desire. Yet ignorance is the father of desire, and the sword of truth alone can slay *avidya*; hence the potential value of this path, but one of its most common vices is the dedication of this knowledge to unholy ends. Better were it not to know than to use one's knowledge for selfish purposes, for of such are mankind's gravest enemies made.

Knowledge for its own sake is of no more value than art for art's sake. Just as the *raison d'être* of art is to reflect the Beautiful, so knowledge is but valuable to the extent that it enshrines the True. A specialist has been wittily described as one who learns more and more about less and less, and the implication is obvious.

Here analysis ends, and the mind springs back to its inherent synthesis. Distinctions are only useful to the extent that they enable one to realise the different parts of the whole, and the Path is one. If it be asked what part Religion plays in this synthetic analysis, the answer is that in its lower aspect of unending 'services' it partakes of all three, involving as it does a certain amount of teaching, beauty and example in right conduct, but in its highest form it is at once the Path, the Pilgrim and the Goal.

The same applies to Yoga and

its many forms. Karma Yoga is the path of action, a training to do good which of course involves becoming good. Bhakti Yoga, union by devotion, is the path of art and mysticism, and it has been shown how art is but mysticism applied to form. The pursuit of the True is Gnana Yoga, the development of the mind by meditation and complete control.

The triple division may be found in Western psychology. The mind, emotions and body is a common analysis of our personal make-up, but here again modern medicine is rediscovering the essential relation between the three. Mind and emotions interact and the health of the body in turn reacts on these. Verily these three, wherever found, are a perfect trinity.

Further proof, for those who delight in proof, that the three paths meet in one is found in the experience of those who, reaching the higher realms of one of them, join hands with others who have trodden a different road. Even as the arts themselves become at a certain level interchangeable, so those who tread the different paths arrive in time at a point where " Beauty is truth, truth beauty," and the two are one.

The inter-relation of the arts is once more dawning on the human mind. Music by some is seen as colour; the loveliest gems of architecture are heard by others in terms of sound, and colour can be smelt. No less certain is the ultimate union of the triple path. There are brilliant mathematicians who arrive at seeing the abstract forms of the laws they handle, and metaphysicians who find in abstract formulæ the secrets of the Universe, while many an engineer has developed a sense of beauty in the sweeping rhythm and flow of modern machinery. In Bach's immortal music, however, is found perhaps the highest synthesis. Where was there lovelier music, and yet each masterpiece is a triumph of architecture, a lesson in cosmogenesis, a miracle of mathematics, and the mystic's vision of the inexpressible Ideal, and if this ecstasy of understanding be not Religion in its truest because most tenuous form, when the awakening eye of Buddhi sees in a blaze of light the gateway of the common Goal, then all the exhortations of the Great Ones to unveil the 'Light within' have been pronounced in vain. Such spiritual heights, however, are yet but for the few, and those who tramp the roads which lead towards them will, if they be thoughtful, find that for a while at least they move in preference along the pathway either of the Good, the Beautiful or the True.

CHRISTMAS HUMPHREYS

KALIDASA—STRAY THOUGHTS

[**Charles King** formerly Boden Sanskrit Scholar in the University of Oxford is the translator of the *Cloud Messenger of Kalidasa*.—EDS.]

As regards the form of his work, Kalidasa is one of the most versatile of poets. Milton is the only other poet I know from whom we have living work in the epic, the dramatic, and the lyric forms. Camoens and Lope de Vega were equally versatile, and the latter, especially, much more prolific, but they are remembered now for their success in one style only, Camoens for his epic, Lope de Vega for his drama, and most of the rest of their work is practically forgotten and unread even in their own country. But Kalidasa is remembered in the triple capacity, and not only remembered but read.

He is, however, essentially a lyric poet. He is a voice that in the night of Time cried out on beauty. He sings of love, happy at the last, and havened after tempest: he richly paints the Indian scene, the Indian year.

But though I hold this view of his genius and find in the *Cloud-Messenger* greater perfection of art, albeit less sustained human interest, than in *Śakuntala*, nevertheless there is a strong didactic vein running through all his work; herein again he resembles Milton. The Greeks regarded the poet as a prophet, an interpreter of the gods to men, a teacher of morality; Aristophanes, for instance, in the *Frogs* makes this view the basis of his judgment of the superiority of Aeschylus over Euripides. Kalidasa certainly fulfilled the Greek idea of the function of the poet. He "lived with the bright gods of elder time": his religion was a living thing to him, and the nobility of his religion and of his philosophy shine through his work like a beacon-light.

One thing that may be noticed is the catholicity of his Hinduism. He is traditionally credited with having been a worshipper of Siva and this would appear from the *Cloud-Messenger* to be extremely likely. He there shows himself familiar with the worship of the "Lancer" god at the shrine Mahākāla in his beloved Ujjain, the city "whose fellow earth hath not" and which is "as a fragment fair of heaven". He speaks nevertheless most reverently and philosophically of the rival god Vishnu. In the tenth canto of the *Raghuvaṁśa*, the gods, oppressed by a giant adversary, betake themselves to Vishnu, seeking aid. They sing a hymn to the god, of which the following stanzas are given in Professor Ryder's translation:—

O thou who didst create this All,
Who dost preserve it, lest it fall,
Who will destroy it and its ways,
To thee, O triune Lord, be praise.
As into heaven's waters run
The tastes of earth—yet it is one,
So thou art all the things that range
The universe yet dost not change.

Far, far removed, yet ever near
Untouched by passion, yet austere:
Sinless, yet pitiful of heart:
Ancient yet free from age—Thou art.

Here Vishnu appears as the One Supreme God, Immanent and Transcendent. He is Triune comprehending the usual trinity of Brahmā, Vishnu and Siva, and spoken of in terms which are more usually reserved for Brahma. Kalidas gives a hymn of praise to Brahma in the second canto of the *Kumarasambhavam*, the epic of the "Birth of the War God," and it occurs to me that it may well have been from a translation of this that Emerson drew some of the material for his well-known poem *Brahmā*.

The catholicity of Kalidasa is further evidenced by his respectful reference to Buddha at the end of the play *Urvasi won by Valour*.

As Atri the sage of the Immortals to Brahmā the creator; as Buddha to the moon; as our king to Buddha; so thou, O Prince art like to thy father, in all qualities that men love.

Kalidasa had the true Hindu belief in the virtue of meditation: and a good deal of the action of his poems passes in hermitages. In the first canto of the *Birth of the War God*, Siva is leading a life of ascetic meditating upon a mountain peak. He goes so far, when his destined bride Parvati approaches, as to "allow her to serve him, though her charms were calculated to hinder mental abstraction," but does not relax, and Parvati herself is driven to undertake ascetic rigours, dressed in bark. Raghu, in the poem dealing with his dynasty, retires to a hermitage to prepare for the death of his mortal part, till after years of meditation he is released, attaining union with the eternal spirit which is beyond all darkness. The fairy in the *Cloud-Messenger* is exiled among "the hermitages of Rama-peak, whose pools are by Sita's bathings sanctified". Moreover, of course, the major part of the action of *Śakuntala* passes in a hermitage. Śakuntala herself is a hermit-maiden, though to western minds mixed hermitages such as that to which she belongs are somewhat novel. Religion and love blend in the mind of the King when he sees her:

She is God's vision, of pure thought
Composed in his creative mind;
His reveries of beauty wrought
The peerless pearl of womankind.
So plays my fancy when I see
How great is God, how lovely she.

This reminds us that there is in this play a certain amount of didactic matter about the duty of women, from the Hindu point of view. The charioteer cannot interrupt the "Father of the Gods" because he is explaining to his wife Aditi "in answer to her question, the duties of a faithful wife". These are elaborated by the father of the hermitage in sending Śakuntala forth, in a speech reminiscent, in style, of Polonius:—

Obey your elders; and be very kind
To rivals; never be perversely blind
And angry with your husband, even though he
Should prove less faithful than a man might be;
Be courteous to servants as you may,
Not puffed with pride in this your happy day;
Thus does a maiden grow into a wife;
But self-willed women are the curse of life.

The introduction, at the end of *Śakuntala*, of the Father

and the Mother of the Gods as characters in the play shows Kalidasa very much at home with his religion. The Greek dramatists did not introduce Zeus or Hera, so far as we know, into any of their plays, certainly not into any which have been preserved. We have to go to the medieval English "mystery" plays for the comparable introduction of "God the father". Kalidasa's Kashyapa and Aditi are the more companionable, for their sole function is to converse with the mortal characters about the unravelling of the plot, whereas "God" in the English plays though he converses, for instance, with Abraham in the Chester Pageant of Abraham, Isaac, and Melchisedek, is mainly confined to general speeches, based broadly on the Bible.

Apart from all this, there is a strain of true spirituality pervading the work of Kalidasa. As an instance of this we may quote the beginning of that conventional drama of court intrigue, the earliest play of the poet, *Malavika and Agnimitra*:

> I see her who shines like the three Vedas incarnate,
> Accompanied by knowledge of the Supreme Soul.

It is a peculiarly Indian characteristic—and a very welcome one—to find so abstract and philosophical a simile for womanly glory.

Of the didactic vein which runs through even the most concentrated lyric work of Kalidasa, that very beautiful poem, *Cloud-Messenger*, furnishes several examples. The doctrine of "Noblesse oblige," for instance, is invoked by the fairy in speaking to the cloud,—"For the wealth of Nobleness hath fruit in peace of Sorrow's pain". (Stanza LIII). And the peculiar Indian worship of merit, contrasting favourably with the Western adulation of success, is quaintly expressed in the saying,

> Better pray in vain to Virtue than of Dullness win desire. (Stanza VI)

Men in India have debated where Kalidasa was born, and of what mother. For us it is sufficient that he was born, like all poets, in Heaven, and drank the milk of Paradise before he came to earth in Hindustan. And there was a spiritual quality and interest in his art from which much may be learnt.

C. R. KING

NEW BOOKS AND OLD

AVATARAS, BODHISATVAS AND TIRTHANKARAS

[**Professor S. V. Venkateswara** is familiar to our readers as a thought-provoking writer. This article is not a review but is a result of a perusal of two recent publications.*—EDS.]

In the Vedas we have a religion of cheerfulness and optimism. They pray to the bright and friendly powers of Nature. There is the idea of sin and shortcoming, but also faith in the certitude of forgiveness for the penitent sinner. There is no idea of the eternity or eternality of sin or of its periodical recurrence in the cyclic order of time.

The masses of mankind are cast in a common mould. They are beset with the ills to which the flesh is heir. There is no inclination to pursue what is noble and good. Sometimes there is a conscious surrender and helpless submission to the potency of driving forces. "I know the right, but do not practise it. I know what would be wrong to do, and yet dare not refrain from doing it," says Duryodhana in the *Mahābhārata*. Political power may persecute those who are in the right path. The very protectors of the people become their oppressors. Institutions intended to safeguard individual liberty and religious conscience, degenerate into strongholds of fanatical and inquisitorial tyranny. Society has to be saved from king, priest, prince, or pope or a peasantry run mad. The wages of sin is death; but the death sentence has to be meted out. The doctrine of original sin does not apply. There is a see-sawing of the forces of right and wrong, and now the one prevails and then the other. Virtue is often veiled and weak and too noble to defend itself by methods which would do harm to the other side. So the grace of God has to descend on the vice-ridden world till the balance should be restored. As the day is darkest before dawn, the height and summit of human suffering should be reached before the Avatāra appears. Then there is the extirpation of vice as by a surgical operation and stability and sanity reign in place of terror and chaos.

Hence the idea of the Avatāra. As Sri Krishṇa says in the *Gita*, "for the protection of the good and the punishment of the wicked and holding aloft the banner of righteousness I am born from age to age, whenever the floral rapture of lily virtue is crushed under the iron heel of ascendent vice". The

* *The Bodhisatva Doctrine*. By HAR DAYAL. (Kegan Paul, Trench, Trubner & Co., Ltd. London. 18s.)

2. *Jainism in North India*. With Illustrations and Maps. By C. J. SHAH, M. A. (Longmans, Green & Co., London. £2 2s.)

doctrine is not that of the ascent of man till he reaches the godhead, but of the descent of god to help the striving good and stamp out an overweening vice. The descent of god is not to be conceived as a single phenomenon where the whole essence of Eternity is imprisoned in mortal flesh. It consists of a series of such acts interspersed in time and place. This is described in the 10th chapter of the *Bhagavad Gita*: "There is no end to my incarnations, Oh Conqueror of every new realm, whatever is great, holy, serene or pure, whatever is full of strength or filled with grace, know thou, that there is a manifestation of some element of my divine power."

II

The incipient ideas of Avatāra are pre-Buddhistic in origin. They belong to the Brāhmaṇa period of the Vedic age and are illustrated by the Avatāras of Vishṇu. God appears as Fish and moves along the waters, propelling the boat, in which are deposited the seeds of future creation. This legend of the deluge appears for the first time in the *Śatapatha Brāhmaṇa*. The Semitic version is a tame echo of the boat on the waters and of the laughter, crying and bursting into song figuratively described in the *Taittirīya Āraṇyaka*. Land slowly emerges. The divine Boar helps to give it consistency and make it fit for tillage, and a broad expanse of arable land has floated on the back of the Divine Tortoise. This triple agency in creation, represents God as power intent on helping life, vitality, and vigour to emerge anew from the valley of the shadow cast by Death—*Pralaya*. The reign of moral law in the cosmos thus built, is illustrated by Narasimha. It is the Descent of Divine Wrath on irrate egoism and blind fanaticism, which would spare neither the innocence of a child nor the devotion of a wife. Trivikrama teaches the angle of cosmic vision to one, who, in the infatuation of power, sought the centre and circumference of all in the Ego and the Vanity Fair.

The emergence of the *Civilitas* is next in evidence. In Paraśu Rama we have the social triumph of Patriarchy over promiscuity and polyandry, the stage of forest clearance preparatory to agricultural life, and the reclamation of marshy and waterlogged regions lying along the coast. Śri Rama is the ideal king who repressed the wicked and ruled in affluence and popularity. His glory was writ large on the landscapes of human heart and spirit. It was proclaimed by the heavens which sent down showers in season to quicken the responsive earth and the ever-balmy air. If Balarāma was eternally at the plough, tilling and distilling, Sri Krishṇa adapted the Indian ideal of the State to the hard realities of altered political conditions. The messenger of peace advocates war to the knife and once in, it must be fought out. It is a religious synthesis of peace, but not at any price, for there cannot

be any hobnobbing with the devil or compromise with conscience. Vice and Injustice stalking abroad must be extirpated at any cost by the soldiers of God. And duty must be done regardless of consequences: she is the stern daughter of the voice of God.

III

In the 6th century B. C. our religion was at the parting of the ways. Waves of pessimism succeeded the cheery optimism of the Veda and the Vedanta. Humanity was struck with horror at the potency of the world, flesh and devil. It sought refuge in cloistered seclusion, and flesh was mortified to save the soul from fire. The Hindu *Sanyasin*, the Buddhist *Arhat* and the Jain *Śramaṇa* sought by these means to eradicate the intoxicants (*Āsravas*) of sense-desire, love of existence, and ignorance of speculative opinion. It was believed that by virtue of this discipline one could cross the ocean of deaths and births; attain the pure nature free from the sources of error; the title to homage from Gods and men; and the conquest of passions and infirmities. These conceptions crystallised in such terms as *Kevali*, *Arhat* and *Jina*.

After the 6th century there was an emphasis on Ethics in preference to ritualism. Buddhism, Jainism, and Hinduism alike advocated the ascent of man by progressive purification of thought, word and deed. The teachers or *gurus* were many and some of them taught myriads of pupils spread far and wide. Some of them were system-makers, founding schools of knowledge lasting through the ages. Vardhamāna Mahāvīra was the 24th of such system builders in Jainism. Gautama Buddha was preceded by Adi Buddhas whose number is variously given as three, six, or twenty-four. With the immediate predecessors of the Buddha and Mahāvīra we march into the dawn of proto-history. Śri Krishṇa was the 9th Avatāra and the teacher of the *Gita*, a gospel for all ages. The point to note is that sporadic and fitful appearances of the divine are not held satisfactory or sufficient; the chasing of the gloom of ignorance is a steady and continuous process and demands the emergence of a series of *gurus*. Each comes to give point to an ideal; Mahavīra for instance, that of Brahmacharya (chastity and continence) which has been neglected on account of the emphasis laid by his predecessor Pārsvanāth on the other elements of psycho-ethic life. The doctrine of descent of God gives place to that of ascent of man deified and worshipped.

IV

This is clear from the idea of the Bodhisatvas as distinguished from the *Arhat* in Buddhism. The latter is frigid and self-centred; the former is filled with *maitri* and desire to help others; he works not alone for spiritual self-evolution but for the uplift of God's creatures. According to the scriptures of the Mahāyāna the number of Bodhisatvas is

legion—thousands, crores, and in one text 81 lakhs of millions of crores. One text has it that Buddhas are numberless as 'sands on the river Ganges'. Each has his *kshetra* or territory, the spirituality of which he ripens. The duration of life of a Bodhisatva is unlimited and immeasurable. His is a condition of ultra-mundane bliss (*Lokottara*). He lives and moves like the common herd only for the sake of human service and uplift.

The common man finds Buddhahood a distant and doubtful goal. He shrinks from the measureless immensity and unapproachable sublimity of the Universal Spirit. He feels the need for intercessors. (Hence the approval of the worship of the saints even by Sunni Islamites after the 12th century). But faith in them was essential and we find the word *Bhakti* used in the *Thera Gātha*. The Bodhisatva doctrine offers lip homage to Wisdom, but exalts love, and activity, and offers forgiveness of sins confessed. The place of Wisdom glorified by Nagarjuna in the 1st century is gradually taken by mercy (*Karuṇā*) and the triumph is complete by the 9th century. Altruism is regarded as an end in itself, instead of as a means to attain Bodhi. Avalōkitesvara the deity of the compassionate glances, can even abrogate the law of *Karma*. The apotheosis culminates in identifying him with the Universal Spirit, with a lakh of arms and millions of eyes.

The Bodhisatva ideal is that of saving 'all creatures' even at the cost of one's own salvation and supreme bliss. It was a protest against the aloofness and lack of altruism of the *Arhats* who had been saintly and serene but lacked spiritual fervour. The *Pratyeka Buddhās* were enlightened, but carried their illumination to the grave without proclaiming the truth to the world. The earliest records of the Buddha's first sermons do not mention *Nirvāṇa* which was something negative, a cessation of sorrow by the conquest of the intoxicants (*Āsravas*). The Bodhisatva scorned such a *Nirvāṇa* where the liberated was lost to the world as a helper. He regarded it as a sort of negative neo-egoism. His position was that of a descended god who had to clip his wings, so that his pace may be slow enough to permit of those, who bring up the rear, to join him in the endless quest and the eternal race. The highest ideal of the Tirthankaras, the Bodhisatvas and Avatāras alike was to speed up the spiritual life of all beings. The son of God becomes the son of Man the moment he realises his duties to his fellowmen.

V

Buddhist thinkers are loud in their denunciation of the doctrine of *Avatāra*. The real body of the Bodhisatvas (*Dharma Kāya*) is cosmic and spiritual, and it is the Absolute and Transcendent Reality, one and indivisible for the entire Universe. All the Bodhisatvas are spiritually united in the *Dharma Kāya* whose

essence is cosmic law or Wisdom or merely Existence (*prajnā, svabhāva, Tathatā*). But the physical body of each (*Rūpa Kāya*) is illusory and unreal like the shapes created by the magician *nirmāṇa.* This illusion is the outcome of the Bodhisatvas' wisdom in the choice of methods to convert his hearers (*upāya kauśalya*); for the Bodhisatva was an active altruist and extrovert, too full of the milk of human kindness to permit himself to live in solitary grandeur.

All this, however, is the very soul and spirit of the Avatāra doctrine. The various forms of the goddess (*Śakti*) in the *Sapta Satī* become one and indivisible before the overthrow of Śumbhāsura, though their various corporeal manifestations were necessary for the extirpation of the smaller denizens of the nether world. In the *Bhagavad-Gita* Śri Krishna makes it clear that His real form is infinite (*Viśvarūpa*), and that all concrete forms are but pale reflections of some aspect or other in varying media. *Māya* fetters action by attachment to results, and those whose spirit is unselfish get beyond the differentials caused by *Māyā*, and grasp the integral of all in the bosom of the Lord. "Know *Maya* to be the *Prakriti* and *Mayin* or lord of *Maya* to be *Iswara*" is an old Indian adage.

The parallelism with Hinduism was complete when the Bodhisatva was given also a *Sambhôga kāya* or celestial body like the Hindu Devas. The stage of spiritualisation and unification had led to that of deification, and Bodhisatvas were invented as Buddhist counter-parts of Hindu Deities and their incarnations. Sometimes, it is true, each Bodhisatva is merely a virtue of the Buddha personified, as Manjuśrī is of Wisdom; Avalōkitesvara of Mercy; and Maitreya of Friendliness and Love. One is reminded of the Amesh Spentas of Zoroastrianism which are personifications of Cosmic Law, good thought, piety, wholeness, dominion and immortality. But sometimes we do find that titles of Hindu *devas* are presonified. The best instances in point are Vajrapani and Kshitigarbha. The *Saddharma Pundarika* applies to the Bodhisatvas, epithets similar to those we find applied to Śri Krishṇa in the *Bhagavad Gita.*

The stories of Avalōkitesvara in the *Saddharma Pundarika* are parallel to those of Vishṇu in the *Vishṇu* and *Bhāgavata Purāṇas.* The description of the land of bliss in the Sukhāvati Vyūha and of the saviours Amitābha and Manjuśrī and the visit of the Buddha to Rāvaṇa in Lanka described in the *Lankāvatāra* are reminiscent of Hindu influences. Ratnasambhava and Amogha-Siddhi have the *Abhaya* and *Varada* pose in Mahāyāna iconography as in Vaishnava images. The thousand Buddhas in the grottoes of Serindia correspond to the thousand names of Vishnu and Siva. Most interesting is the neonirvāṇa of the *Suvarnaprabhā Sūtra* (*Na Buddhah parinirvāti na Dharmah parihīyate*). The smile of Shri Krishna is charac-

teristic both in the *Gita* and the *Bhāgavata Purāṇa*. So is the smile of the Buddha in the Avadāna stories, and from his smile issue rays of blue, yellow, red and white.

VI

The main danger in social service is that, when self-conscious, it begets in the server a sense of egoism or even superciliousness. The Upaniṣads, therefore, remind us, that even self-sacrifice is due to a certain aim at self-satisfaction. "It is not for the sake of your son that you hold him dear, but in order to please yourself." Very often in life the pleasure we get in pleasing others is greater than the sacrifice involved in the act. The *Gita* substitutes for this philosophy that of a disinterested discharge of duty, a homage to the Cosmic Power which designed the sphere of one's duties in the social order. If each does the duty pertaining to his rank and station there is perfection for self as well as stability and progress in society. But the sanction of this abstract principle was found insufficient in the warm life of the work-a-day world. So in the *Bhāgavata Purāṇa* Love is introduced as the moving force. It is the mark of true Love that she gives without thought of return. She gives her all, because she must, and is unaware even of the extent or purpose of the gift. The love of mother to her child is that of the *gopis* to Krishna in the Purāṇa, of man to his sweetheart in the *Gīta-govinda*. It denies nothing and is not conscious of its self-denial.

S. V. VENKATESWARA

Prolegomena to a New Metaphysic. By THOMAS WHITTAKER. (Cambridge University Press. 5*s*.)

The distinction of earning an exalted reputation with a small output, ascribed by a famous judgment to Collins among the poets, belongs as by right to Mr. Whittaker among the philosophers; and his latest work, in its brevity and depth, may be taken analogically as the abstract and brief chronicle of his lifework. It contains three chapters only: two of moderate length which treat respectively of the refutation of Pragmatism and of the constructive aspect of Mr. Whittaker's philosophy being connected by a short defence of ontology; and the only supplementation of this material takes the form of an excursus justifying the view, adopted in the text, of the unity of Plato's thought as against the rival theory based on the evidence of the disputed Platonic letters. Yet within this short compass Mr. Whittaker gives us all and more than all that his title promises, for if, as he explicitly admits, the metaphysical viewpoint at which he arrives is not so much a new creation as a new syncretism, whatever deductions are due on this account are amply balanced by the fact that they are essentially more than mere "Prolegomena". Yet the term has an august history—as the use made of it by Kant and by T. H. Green may bear witness—and its employment is not inappropriate to a presentation which gives us the categorical and schematic framework of a new vista rather than the rotundity of an elaborate panlogism.

There are early evidences to shew that Mr. Whittaker has found the mere

task of asserting the rights of theoretic truth against pragmatism to be too much of a skiomachy for his taste. His foe is veiled not so much in the mist that saved Aeneas in the *Iliad* as by the Protean nature of his multiple personality; and after bearing in mind that there are said to be thirteen extant varieties of Pragmatism one need not be surprised to find that Mr. Whittaker relinquishes the game of "hunt the pragmatist" as too tiring, especially as he is kind enough to give Protagoras himself the benefit of the doubt and to interpret his doctrine in the terms of the eponymous dialogue rather than in those of the *Theaetetus*. The argument of the first chapter thus soon passes into the positive mode, and finds its issue in the contention that with the Aristotelian logic (at the lowest estimate the foundation of all subsequent developments in that discipline), with the Kantian solution of the Platonic problem of the metaphysical status of mathematical truth, and with the work of Bacon and Mill on the philosophical presuppositions of science, ontology, or at any rate pre-ontology, has set up three landmarks more lasting than brass. It is at this point that Mr. Whittaker claims that the new attitude adopted by philosophical men of science, that "confirmation of modern idealistic criticism from a process within physical science itself" which suggests that the primordial entities towards which science is feeling its way are purely symbolic in the sense that they offer themselves as no correlates of human sense-functions, may mark a definite parting of the ways. Speculative philosophy, it is hinted, may of course refuse to venture further upon uncharted seas; but if she does so, she falters at a moment when the powers that flouted her are almost persuaded to seek her aid, and that is hardly a moment for that policy of "coercendi intra terminos imperii" which recommended itself to Kant. This is one of the most convincing statements of the philosophical import of the present cosmological situation that has yet been formulated; and it is all the more impressive because its sponsor declines to take a rash step further forward and to subscribe to the too facile suggestion that the possible indeterminacy of the physical unit of mass may constitute a sound philosophical argument in favour of the hypothesis of man's free-will.

The parenthetic chapter with which Mr. Whittaker connects this position with his own suggested basis for further speculation forms an important step in the argument in that it envisages the argument against the renewal of the search for reality no longer on the biological or pragmatic level but on the deeper ground of the element of agnoiology in the great ontologists from Plato onwards; and it reaches forward to the subject dealt with in the last chapter by means of the suggestion that the "Idea of the Good" is to be interpreted as the abstract teleological form of the concrete interactions within the "realm of ends" which Plato called the *dialektikē eidôn*. This passage deserves to be placed beside Professor Whitehead's conception of the Platonic ideas as "eternal objects" which become "ingredient into" phenomena, not merely as representing the ontological aspect of Whitehead's cosmology, but also as harmonising with it into a dual representation of the power of Platonism to renew its meaning and its imagery "deep in the universal heart of man". Starting from an adumbration of the problem of the One and the Many, which doubtless retains its dual Platonic rôle of the fascinating morsel of the neophyte and of the serious concern of the loftiest minds, Mr. Whittaker eschews all attempts to consider the question of the primal procession of the Many and focuses attention upon the question of the metaphysical status of multiplicity as such. Arguing that the discernible form of teleology must be supposed to enter with the advent of the organism, he maintains that the "teleological idea" begins at this point perceptibly to "determine the direction of a motion otherwise ambiguous" and that this idea itself is "part of a pre-existent Many". This "pre-existent Many" is viewed as

metaphysical plurality from which the physical universe of "things" and "individuals" forms as it were a selection; but Mr. Whittaker is sufficiently indifferent to the charge of taking up too anthropomorphic a standpoint to suggest that it is at least possible that "the world of organic life may be a directed phase of a process destined to prepare for human thought, by which at length all past causes . . . . . are grasped". The final stages of the argument, wherein it is demonstrated that teleology does not imply regressionless advance, that pessimism has been strangely prolific of theodicies, and that the triple end of the teleological process may be viewed under the scheme of the Kantian triad of Truth, Goodness and Beauty, are admirably developed: and in the end we have the suggestion that a combination of the intuitions of Leibniz, Proclus, and Bergson may lead us back—or forward—to the vision of Plotinus and to a new interpretation of the destiny of unitary personality as a "monad" endued with "aseitas," to enjoy immortality in the triadic form of teleological idea, rational thought, and memory in its suprasensuous manifestation.

It is possible that Mr. Whittaker, who has very completely shewn that "questions of the future of mind or minds are not capable of any facile solution," and who moreover has amply made good his defence of his dialectical transition from "organism" to "individual," has not been quite so successful in giving internal harmony to all the components in his provisional synthesis. It is not, for instance, quite easy to reconcile the boldness of the anthropocentric standpoint with the less assured intimation that "One manifestation of the pre-existent Many is in the lives of animals, culminating in human life". Nor are we wholly satisfied by the comforting thought that we need not fear to be anthropocentric because we can say either that the Creator finds Creation so easy or that "tantae molis erat"—"mortalia condere sarda," as Mr. Whittaker might have finished his hexameter. The first is the explanation of Spinoza—"non defuit ei materia ad omnia ab infimo usque ad summum perfectionis gradum creanda"—and it is as inadequate ethically as the latter is metaphysically. Again, whatever the merits of the gentle contention between Mr. Whittaker and Dr. Inge as to the shade, if any, of determinism discoverable in Plotinus, it is not easy to endorse Mr. Whittaker's commendation of Hume's image of the prisoner who prefers to try to break prison rather than to bribe a stern gaoler, since the point really proved is not so much that "we are more firmly convinced of necessity in proportion as we understand it from within" as that it is better policy to work on materials which apparently must yield to adequate treatment than on a will which, being free or seemingly free, may remain finally intractable. The case against determinism however sits even more loosely to Mr. Whittaker's main thesis than does the defence of the integrity of Platonism, and should only be judged as more or less of a parergon. He has shewn by the erudition and ingenuity of his main line of thought that the present crucial time for philosophy seems fraught with a clear mandate for intrepid advance, and he has presented a strong case for a modified Leibnizianism from which the elements of parallelism and sectarian theodicy have been refined away. He has moreover suggested that it is in the direction of speculative elaboration of the conception of palingenesis, itself never far from the deepest thought of either Plato or Leibniz, that the main line of advance must move. His explanation of the status of human mind in the present world-process in relation to the "pre-existent Many" and its unlimited evolutionary actualisation is at times not easy to follow: but he has brilliantly demonstrated the truth that a de-spiritualised metaphysic, already deeply wounded in the house of its friends, is ripe for overthrow before a spiritual idealism which dares to seize and face its opportunity unflinchingly.

CRATYLUS

Heredity, in the light of Esoteric Philosophy. By IRENE BASTOW HUDSON, M. B., M.B.B.S., L.M.C., M.R.C.S., L.R.C.P. (Rider & Co., London. 3*s.* 6*d.*)

The author is evidently a serious student of *The Secret Doctrine*, (including the so-called 3rd volume) and other Theosophical works, and her book is an attempt to present to the public a sketch of the genesis of man on this earth as given out by H. P. Blavatsky and her Eastern Teachers. Its aim is to awaken its readers to an appreciation of man's Spiritual nature, and to invite modern science to a study of the philosophy of the Ancient East. The present day morality is strongly condemned, and the writer makes an earnest appeal for greater purity of life and the abolition of such prevalent evils as birth-control, injections into the blood stream, etc. To students of Theosophy this little book will be most interesting, as it outlines the teachings of *The Secret Doctrine* dealing briefly with rounds and races, the sin of the mindless, reincarnation and karma, etc. One wishes for a more convincing and systematized presentation of the wealth of material given out mostly by means of quotations (sometimes without the quotation marks). To the average reader most of these will be incomprehensible, and he may refuse the ethical instruction with which they are intermixed on the ground that he doesn't know what it is all about: Whether it will succeed in arresting the attention of the non-Theosophical reader, and especially of the man of science, is doubtful. Yet the book contains valuable information and is a noble effort to popularize the doctrines of Theosophy. And so we cannot but hope with its author that the current of thought it sends out into the world may indeed awaken other similar currents, thus making its contribution to the changing of the mind of the Race.

S. B.

Caste and Race in India. By G. S. GHURYE, Ph. D. (Cantab). (Kegan Paul, London. 10*s.* 6*d.* net.)

The subject is one of absorbing interest not only to students of anthropology, and sociology, but also to politicians and social reformers, who will find enlightenment in this study. For the most part our knowledge of the subject was so long derived from the writings of Western researchers but even after their best efforts room was left for native scholars to come forward and bring to bear upon it their knowledge of facts from within. Dr. Ghurye, who has a mastery of the principles of anthropology with a knowledge of the modern theories of caste, and a thorough acquaintance with the facts to be found in Indian literature, is specially competent for the task.

The institution of caste, the author holds, is no special Hindu peculiarity: it is one of the remarkable developments in the history of sociology at large. "Social differentiation with its attendant demarcation of groups and of status of individuals is a very widespread feature of human society." In greater number of communities the status is dependent on the individuals' achievement in the fields of activity prized by the communities, while in others it is determined by birth. The theory of status by birth, while holding true of other peoples of the Indo-European group, has been carried by the Hindus to its utmost limit, and the uniqueness of the Hindu system lies in its classification of some groups as untouchable and unapproachable. The history of the Hindu institution of caste forms an interesting study. The author passes in review through the ages, from the early Vedic period to the present time, to show how the social philosophy of caste ruled in the past and has been affected by the modern ideas of rights and duties. In any case, he considers it an unadulterated evil. Whatever had been the state of affairs in the past, the advent of the British as the political head of society might have

greatly improved the position, but to consolidate their power over a strange land and people they thought it more prudent to leave the system severely alone. Instead of making the caste-spirit innocuous they have rather nursed it. This has mainly stood in the way of the formation of an Indian nationhood. Nevertheless, the rigidity of the practice of caste has relaxed. To-day a section of the Hindus—the modernly educated persons—has revolted on their own against the old restrictions, and the most advanced of these, the author included, would do away with the system *in toto* on account of its baneful results on the nation. The book is well written and should appeal to a wide circle of readers, and especially to those in the West, who are eager to understand the problem of modern India in some of its varied aspects. One of the reforms suggested by the author is the starting of theological seminaries for training Hindu priests who will break the monopoly of the Brahmanas; but *what* will they be taught?

J. K. M.

The Extension of Consciousness. By C. W. OLLIVER B. A., B. Sc., E. S. E. (Rider & Co., London. 15*s.*)

This is emphatically a book to recommend to all who view mysticism, as it should be viewed if it is genuine, from a scientific stand-point. If there is one thing more than another for which the mystics stand, it is an extension of consciousness. They dare to hope, ultimately, for a consciousness extended to be universal. Can this idea appeal, in any rational sense, to the scientific mind? Mr. Olliver, in a balanced and admirable treatise, maintains that it can. He leaves nothing to chance, but in plain language submits the known facts to the cold light of a scientific examination.

His theories, Mr. Olliver says, are only working theories, but he claims recognition for his facts as being beyond dispute. It is a fact, for instance, that all individuals to some extent, and certain of them in greater degree, possess the faculty of extending their awareness to include objects or ideas which are beyond the limits of perception afforded by the five senses. Whether such an extension can be developed or not, "the mere fact that it exists must shake Science and Philosophy to their very foundations, since their scheme of things can admit no assumption of this nature". Mr. Olliver marshals his proofs very ably from experiments with both normal and abnormal subjects, and then discusses telepathy, the foretelling of future events, and spiritualistic phenomena, letting in on these popular topics of the day a much-needed breath of fresh air from his reasoning brain. His explanations are careful re-statements of conclusions that might be expected from one developing his conscious life.

The development of the intuition is a matter of primary importance. What has Mr. Olliver to say about that, in connection with what he calls *crypt-aesthesia*, the faculty of extended awareness?

> An individual with a highly developed mentality or intelligence has not the same restricted consciousness as that of the average man. His mind will work along lines which must ever remain mysterious to the majority. They call this intuition. Is genius merely intuition? It is a well-observed fact that all great scientific discoveries are due to intuitive thought and by no means to an "infinite capacity for taking pains"; that comes afterwards. Intuition is an exceedingly curious conception; but a very real one. It is just as mysterious as cryptaesthesia, perhaps even more so. Eddington, unable to deny its importance, considers it as a sort of "side door" through which facts may enter into our consciousness; but in that case, so is cryptaesthesia. Both are akin, inasmuch as they apparently ignore the medium of our ordinary senses. We cannot say that cryptaesthesia is merely intuition, any more than we would be justified in stating that intuition is due to the existence of cryptaesthetic faculties. Both, however, are undeniably real and depend on an extension of our awareness, either through our normal senses, which does not seem very probable, or through some further medium, the existence of which it has been my object to suggest.
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> R. A. L. ARMSTRONG

Oriental Conference Papers. By SIR JIVANJI JAMSHEDJI MODI. (Pilot Street, Upper Colaba, Bombay.)

This volume represents a collection of ten papers on subjects connected with Parsee culture and literature, read by Sir J. J. Modi, before the various sections of the six Oriental Conferences held up to now in India. Dr. Modi is, in conjunction with the late Sir R. G. Bhandarkar, the originator of these conferences in his native land, which have proved a great success and an incentive for the development of home studies.

It requires a specialist in this field to discuss in detail the profound papers of the author, and since I cannot claim this qualification I must content myself with a few general remarks.

The collection contains four notable essays, *viz.*, one on "Alexander the Great and the Ancient Literature of the Parsees," another on "The Doctrine of Karma from the Zoroastrian point of view," a third on the "Hun Invaders of India" and a fourth on "The Parsee High Priest, D. A. Kaiwan (1529–1614). The last named article gives valuable information about Sufism, with reference to which we have to correct one oversight in so far as he places Rabi's in the first century A. D., whereas it should have been the eighth.

Since the general reader probably knows very little about Parsee customs it may not be out of place to refer here to the very old custom in every Parsee family of keeping two record books, *viz.*, the *Disā-Pothi* (family death register) and the *Nām-grahan* (record of name-taking, , *i. e.*, christening).

Sir J. J. Modi deals with the Disā-pothi in a separate essay. Every family is supposed to have a Disā-pothi, in which the names of the departed ancestors and members of the family and also those of the departed relations by blood or marriage are entered with the dates.

There are three processes, which follow one another, for preparing a Disā-pothi:

(*a*) When a death takes place the priests enter it on a stray slip of paper. They go on doing so for a month.

(*b*) At the end of a month, or, at convenience, at two or three more months, they enter the notes of death into a paper which they call *bandhio*.

(*c*) At the end of the year, or at convenience later on, the names of all the dead during the year are entered into a *vahi* or book called *disā-pothi*.

Sometimes the name of a living person (zindeh ravān) is found in the list of the names of the dead. The following custom among the Parsees explains this: A person, in his life-time, performs for the benefit of his soul all the ceremonies including the funeral ceremony which will have to be performed at his death by his surviving relatives. This is considered a meritorious act for him. When one does so in his life-time, he is believed to feel easy in mind; it will not matter much, if, under any circumstances, his funeral ceremonies are not performed after his death.

Interesting is the mention of the Hamāzor ceremony, (p. 157), in which all participants join hands, thus symbolising the unification of the individual with all others and the attunement to the spiritual Universe, based on the identity of life in all. This is the essence of prayer. Sir J. J. Modi compares this ceremony with the "kiss of peace" among the Jews.

One cannot help feeling impressed with the nobility, truth and spirituality of the Parsee prophets and their writings, to which Dr. Modi's book bears eloquent testimony. And yet many of the ancient Pahlavi books were lost in the conflagration of the Royal Palace of Persepolis to which Alexander the Great set fire himself in a fit of drunkenness at the instigation of a concubine called Thais (p. 108 seq.)

W. STEDE

THE LAND OF PSYCHE AND OF NOUS

[**A. E. Waite** is well-known for his many valuable books—veritable flames of old knowledge which are worth an exchange with more than one modern bulb. Every quarter he will give to our readers, the benefit of his researches and reading of the many periodicals containing matter of interest.—EDS.]

Professor Julian Huxley, discussing the Rudi Schneider experiments in Telekinesis at the Paris International Metapsychical Institute and at the National Laboratory of Psychical Research in London, bears something more than tentative witness to the view that they present "a new mode of interaction between the realm of mind and the realm of matter"; and that if they are confirmed, "they put into the hands of science a key which is destined to unlock a new domain of knowledge".* Professor D. F. Fraser-Harris proclaims in the same connection "a new era in Psychical Research", or at least adopts this title for a general account of the experiments and his reflections thereupon. It is based on his own vigilant experience at the London sittings and on Dr. Osty's report in *Revue Métapsychique*†. It is a new era in more than one sense. Professor Fraser-Harris is "convinced that fraud did not play any part in the London sittings,"* while Mr. Theodore Besterman, another witness, speaking of those in Paris, affirms that "fraud in the ordinary sense may be ruled out".‡ Dr. Osty's report must be read, however, at first hand by those who would be assured personally. He devised "an arrangement of infra-red rays," whereby any interruption "could not only be signalled by the ringing of an electric bell but photographed by the oscillations of the spot of red light actuated by a very sensitive galvanometer". It is added that in this manner "the personal equation was eliminated". Here is the first point, and the second is that Rudi Schneider's phenomena of Telekinesis, or movement of objects at a distance of five or six feet from where he is seated, are yet the seeming result of strenuous muscular effort on his part: witness (1) his forced and rapid breathing, (2) clenched hands, (3) bodily contortions, (4) groans and moans. It seems difficult to exaggerate the importance of this discovery, taken in connection with the fact that a "state of trance or particular modification of Rudi's psychism 'is' a causal *sine qua non* for the subsequent exhibition of the telekinstic happenings". Rudi out of trance can no more levitate distant objects than the least psychic of his sitters. One is led to speculate whether the Osty arrangement of infra-red rays will be brought to bear by Dr. Crandon on the phenomena

* See LIGHT, Sept. 23, 1932.
† See No. 6 of 1931 and Nos. 1 & 2 of 1932.
‡ PROCEEDINGS of the Society for Psychical Research, June, 1932,

produced in the presence of his gifted and famous wife, Margery, who is perhaps even a more powerful psychical medium than Rudi himself—certainly more diversified.

While the exploration of the Land of Psyche is advancing with such strides and absorbing public attention in ways too many to enumerate, the World of the Mystics—which for some of us is the Land of Nous—becomes almost from month to month a more living interest. It is exhibited at their value by new associations but more especially by the continuous appearance of authentic books and articles in literary reviews. New voices are being heard and familiar personalities are still here to testify. Mr. Edmond Holmes is an old name among us, and many will have been drawn recently to his monograph on the *Headquarters of Reality*, in part because of its subject but in part because of Mr. Holmes as an expositor thereof. He has unfolded in many essays and in more than one book the Doctrine of the Unity. For some of us who have taken into our hearts the old Zoharic maxim that in the last resource there is no distinction between Shekinah and the Holy One, and who know its connotations, will be ever his willing audience. He lays down in his last words that " he who has *lived* his way—the way of self-loss and self-transcendence—into the heart of Reality is ' the master of those who know' ".* But Mr. Holmes is aware also that in self-transcendence and so only do we find the Self of Reality. And this is the finding of God. The key, however, of such findings is that here is the one quest wherein that which we propose to attain is that which in truth we are. At a first glance therefore it would seem not alone a simple quest but one wherein the seeker might scarcely err or fail. That which interposes to bar the way is unfortunately another self, one of the " correlated opposites" contrasted by Mr. Holmes, otherwise the false self, over against " the One, the All" which abides in each, "in the unity of its totality, as his Real Self." From this point of view, the work of self-transcendence is operated on the false self. As regards the path of attainment, it is for Mr. Holmes, as for all the witnesses, a path of love, a path of sacrifice, a path of contemplation on that which abides within us while in respect of the attainment itself all Western Mystics have exhausted language and not found the word for that "Incommunicable secret". They have stood " perforce silent in its presence". But it calls to be affirmed (1) that the sacrifice is of that and all that which does not belong to Reality; (2) that the contemplation object is the eternal subject within us; and (3) that the only efficacious love which can be poured out upon others flows from the inward centre of our being. As the present writer has indicated elsewhere, and on many occasions, it is above all

*, The Hibbert Journal, Oct. 1932, pp. 129-140.

things love without the body of desire—not because this is beyond redemption, but its redemption is of another order, and for those who accept Reincarnation would connect with Karmic Law. There is one thing more: the finding of God will never be fulfilled without until it has been achieved within.

The name of Abelard is with us still in these days of ours. A new edition of certain immortal Letters may bring it back to us vividly, or a study in a literary journal. The most recent of all is a graphic picture by Miss Barclay Carter which seems true to the spirit and the life from what we know of the records. One of his memorable lines—*Cum erit omnia Deus in omnibus*—may be the flash of a moment and even suggest deeper things to those who read—or a few of them—than it did to him who wrote the Canticle from which the words are drawn—to him, brilliant controversialist the Master, about whom a school of disciples would gather, as if in a moment, wheresoever he found himself. What days have passed since he, in his "all-daring rationalism", as Miss Carter puts it, felt able to affirm and maintain that "nothing should be believed which is not understood". What lists he rode in, in what tilts he scored, till after many Calvaries, the day came and its morrow when he saw St. Bernard and all the Bishops arrayed at the Council of Sens, *anno* 1140; when he saw in their faces that he was condemned ere they heard him; when he stilled an eager tongue and transferred the appeal to Rome; when Rome ratified Sens and all its findings; when he fled to Cluny and—figuratively or perhaps literally—died in the arms of loving kindness which were those of Peter the Venerable. What days have passed, what farings in ways of change. Will Rome ever dare now to summon a Vatican Council and complete the work unfinished in 1870? More cruel question still, would it matter if Rome did? Great though it be in its history, great once in political power, the story of the Church seems that of the world ill lost and God not gained, except by individual souls. And Abelard in his thesis was once and one great time wrong, yet ten times over right. When at an earlier period he took refuge in the wilderness of "desolate plains" and found therein some breath of the Spirit of God, some grace of Divine Comfort which seemed to him that of the Paraclete, who thinks to-day, amidst his sorrows and his prayers, that in deep wells of thought he did not feel the presence of that "Something not ourselves" in which we must believe, though it baffles for ever the merely logical mind? So was he wrong, once only and one great time, but over and over right. How fares it now with that which, being beyond understanding, is imposed on the authority of others? Who shall attempt it now? And as to past Church Doctrine, how lightly is

that passed over, how theology as such drops out, how well is it taken for granted in communions that make for progress, that we may keep on the side of exhortation and not on the rack of debate. Rome is always excepted, where the Mass matters indeed, but the preaching little enough, at least in most cases. Meanwhile Miss Carter closes concerning Abelard with an eloquent reminder, namely, that "nineteen Cardinals, over fifty Bishops and Archbishops, and two Popes had been his students". This notwithstanding some among us will be open to realise that his chief title to remembrance, after all the wrangling, is not that which remains of his writings, is not his love for Heloise, but her great of all great loves for him.*

There are still those who may love Bishop Berkeley for his once *New Theory of Vision* and yet more in spite of it, because they love *Alciphron* and *Siris* perhaps above all, an immortal tract concerning the virtues of Tar-Water and divers matters therewith connected or arising thereform. The whole cosmos arises and a world of high *Theosophia*. These cannot fail to be intrigued when they hear about Berkeley's Library, the Catalogue of which was printed by Leigh and Sotheby in 1796, when the books were put up for sale. It came into possession of the British Museum and was interred, so to speak, in the Newspaper Room, but had no place in the Reading Room Catalogue until 1912. The Sotheby pamphlet of 46 pp. includes also the Libraries of Berkeley's son, grandson and a kinsman, making some 1600 items in all, of which 1100 are referred to the Bishop of Cloyne as owner. It remained unknown to all intents and purposes till it was discovered in 1929 by Mr. René Maheu, who wrote about it in a *Revue d'Hist. de la Philosophie*. There is of course no need or opportunity to speak of the bibliographical content here; but one item may be noted with curious interest—No. 167 in the List, being Jacob Böhme's *Aurora* *Day* or *Spring*, published in 1712.† One must read *Siris* again in the light of Berkeley's possession of this volume, whether or not it may be difficult to believe that the idealist of the early 18th Century owed anything to the Teutonic Philosopher. Assuredly the Irish Prelate dwelt in the Land of Nous and Böhme assuredly in a world of vision, strangely ordered and strangely unfolded before him. For himself and for many who have lived in his light, it has been a world of authentic revelation, and his work has been held to be that of one who had seen into the heart of things. It continues to exercise an influence among an increasing few, and the fact has justified the publication of most of his volumes in new and admirable editions.‡ No one can

* The Contemporary Revue, Sept., 1932

† See MIND, Oct., 1932.

‡ The reference is to those which have been issued by Mr. J. M. Watkins, and they include the *Mysterium Magnum*.

offer judgment concerning him in a few words; but essentially speaking his revelation belongs to the Land of Psyche; yet is it somewhere on the border line giving entrance to the Land of Nous. Apart from what must be called his system, the works of Böhme are full of deep insight and shadow forth, after their own manner, many luminous reflections from the World of Reality.

A. E. WAITE

CORRESPONDENCE

SEARCH FOR SOUL

The *Journal of Transactions* of the Society for Promoting the Study of Religions issued in June, 1932, contains reports of lectures delivered on "Greek and Roman Ideas of the Soul" covering the subject-matter progressively from the period of Early Greeks to that of the Neo-Platonists. We feel bound therefore to point out that the philosophical search for Soul is contemporaneous with the dawn of reflection. This concept which is looked upon with suspicion because it refuses to be squeezed into the straight-jacket of scientific experimentation under laboratory control is the basis of religion and philosophy. While the laboratory disciplinarians like Sir Arthur Keith are maintaining that humanity survives only in posterity, there persists a respectable body of opinion believing in immortality of the soul. There is no need to recapitulate the interesting account of the search for Soul undertaken by the ancient Greeks and Romans, embodied in the *Journal of Transactions* but a very significant step in comparative study will have been taken if the quintessentials of Indian quest after Soul are mentioned.

Without needless circumlocution or equivocation, we may as well directly state that the existence of a spiritual entity (call it by whatever name you please, spirit, soul, self, consciousness, etc.) encased in a nervous mechanism is a factual and methodological postulate of Indian thought. The Rig-Vedic hymns, the Upanishadic texts, the Epics, the Six Systems of philosophy, Jainism, and Buddhism have postulated the existence of soul. The Monistic systems like the Advaita of Sankaracharya emphasize the existence of One Soul, and the Dualistic and Pluralistic systems like those of Madhvacharya maintain the existence of a plurality of souls.

Philosophy, Oriental or Occidental, must take its stand on the solid bedrock of the consolidated rational experience of humanity. Life is full of inequalities, in the matter of ability, equipment, and endowment of individuals and communities. The observed inequality needs a rational explanation. There is no inconsistency in an endeavour logically to prove the existence of Soul postulated methodologically. The Sankhya system makes a fine attempt (*Purushosti-bhoktribhavat-kaivalyartham-pravrittescha . . .*) at such a proof. The endeavour for a progressive perfection is evidence which proves the existence of some spiritual entity which cannot be reduced to a mere bio-chemical conglomeration of bone, muscle, nerves and tendon.

Taking the present world-order as the only point of departure, the observed inequality, the existence of sin and evil, of anti-social conduct, and similar phenomena will have to be understood as effects of past actions containing potentialities of future existences. If the inevitable retrospective reference of the present to the past, and its equally inevitable prospective and anticipatory reference to the future, be admitted, we

stand face to face with the doctrine of Karma. We are what we are as a result of actions done in an earlier existence. We have before us the exalted, spiritual destiny of Regaining Paradise which has been now lost. The timelessness of the Soul and its survival after bodily death, are intimately linked up with the doctrine of Karma. There is no mystery or illogicality about the doctrine. Notwithstanding loud protests emanating from certain quarters, the Law of Causation still governs all scientific endeavour and evaluation. Lift the Law of Causation from the physical to the spiritual and moral realms. You have immediately the Law of Karma.

Pure intelligence, and pure bliss are the characteristics of the Soul. The intelligence now revealed by mankind stands nonetheless beclouded for the conquests over Nature effected by it, in respect of its own fundamental nature and its relation to the Supreme Power. Nor is the hedonistically determined pleasure enjoyed by mankind entitled to be described as bliss.

All systems of philosophy agree in holding that the envelopment of the mind and intellect of mankind by foundational or fontal folly or ignorance (*Ajnyanavrita buddhi manas etc.*) is responsible for the ills that head and heart are heirs to. The riddance of that fontal folly has to be secured through the instrumentality of spiritual practices rigorously pursued. Freedom from race-pride, and other prides and dedication of one's gifts and opportunities to service of humanity which is the most exalted worship of the Supreme Lord, are counselled by all systems of philosophy prevalent in India. After all, the most powerful argument urged by the Indian systems of thought in support of the existence of Soul and of its survival after dissolution of the nervous mechanism, is the utter inadequacy and unsatisfyingness of the present world-order, brought to its present state of evolution by man's own intelligence and the Creative Evolutionary Power or Agency by whatever name designated. The nervous assemblage of bio-chemical elements of bodies such as they are cannot remain intact for an indefinite span of time. Life as known to science contains within it germs of death and destruction. If the present world-order be claimed to be final, many of the inequalities, contradictions, repudiations of moral values, and similar phenomena become inexplicable. The Indian doctrine of Karma by referring retrospectively to the past and prospectively to the future, attempts to explain them as the outcome of the former which would contain certain potentialities for the latter. As, obviously, the neuro-muscular mechanism cannot enjoy unlimited existence in future, and as it could not have existed in the past in its present state, the transmigratory career will fall to the lot of some spiritual non-material entity which is described to be the Soul or Spirit.

A minority view has always denied the existence of the Soul or Souls. The early Greek thinkers endeavoured to explain the world-order as determined by the cosmic constituents of Water, Fire, etc. The Indian Charvaka vehemently repudiates the existence of any spiritual entity.

Notwithstanding the minority view which strongly savours of an abnormality and an urge to libertine life, the thinking section of humanity has regulated and modelled its conduct firmly believing in the existence of souls. The value and validity of a philosophical doctrine must in the last analysis depend not on mere logical consistency or fool-proof system building, but, on spiritual satisfyingness and on opportunities for progress and perfection, love and sacrifice, it would afford. The Atom has been split. The conquest of air and ether is celebrated all the world over. Yet, hatred, jealousy, exploitation, crime, are rampant as ever. The fight between Ahriman and Ormuzd has not yet ended.

When confronted with the present-world-order with its dangerous devotion to hideous forms of hedonism, rational behaviour has to be modelled on the

firm belief in Soul and its exalted spiritual destiny, which can be realised only by the Grace of the Supreme Lord after sacrifice and suffering. All Religions when viewed dispassionately will be understood to be centripetally drawn to a doctrine like that. Metaphysics is just rational investigation of the nature of the finite self and the Supreme Power. Religion is just the attitude of the finite to the Infinite. There is no doubt that any society founded with the purpose of awakening the religious faculties in men and women should be deemed as doing an immense service, and we may be allowed to suggest that the founding of an active Society in India for the promotion of scientific study of Religions is indispensable. India's present politically formative period may accelerate Religious Revival as well.

R. NAGA RAJA SARMA

Kumbhakonam

VESSELS OF WISDOM

It is useful to distinguish between wisdom and knowledge; knowledge admits of some classifications which wisdom does not. Knowledge may be eastern or western but wisdom is universal. Knowledge is measurable by pragmatic standards—it may be valued in a series of its various degrees and kinds of usefulness: A greater knowledge is that which makes life more mechanized, or that which results in a higher efficiency and ease on the sensuous level, or that which increases biologic and bodily strength of the human being. Wisdom, however, could not be adjusted to, or arranged in a series of graded values. Self-completeness is the distinctive mark of Wisdom. Outer expressions of Wisdom, though they may far surpass in worth those of knowledge, are really unessential, and do not help in evaluating the depth and nature of Wisdom. Knowledge is partial acquaintance with the nature of life in the objective world. Wisdom is an integrated experience, a self-organized whole.

In ancient east there did not exist a category of knowledge distinct from wisdom. The inward outlook with which the ancient Seers studied their world-experience hastened them through the merely objective stages of evolution, and when they paused to pronounce their judgment upon experience, the physical phenomena had already lost their value and significance. Modern western thinkers have been too absorbed in the exterior and though they do betray a somewhat unconscious gravitation towards a different order of values their characteristic attitude must be reckoned as dealing with only the outside of phenomena.

Wisdom is not without its own evolution and history. It is only the culmination of a process. The peculiar aspect of this process is that it is not *definite* in the mechanical and arbitrary sense of the term, though in spiritual sense that process is *exactness* itself, is *definite* beyond a possibility of variation. One important result flows from the absence of this mechanical definiteness: Knowledge, as indeed every kind of experience, can be utilized as an avenue for Wisdom. All depends on the method of integration. Although the monadic quality of human beings inheres in the fact that all experience is an integrating process, yet, what becomes at once the peculiar privilege and distinctive responsibility of Man is to rationalize that integration, to illuminate

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* *Shrimad-Bhagavad-Gitanka* (Hindi) Edited by Babu Raghavadas Hanumana Prasada Poddar (Ghanashyamadasa, Gita Press, Gorakhpur. Rs. 2 8 as.)

Another special issue of *Kalyan* entitled " *Ishwaranka* " has come to hand as the present review is about to be concluded. It deals with the Problem of Deity as its Sanskrit title indicates, and is a collection of revealing and significant contributions. India has begun shedding its cobwebs of blind superstition as is clearly proven by the contributors to this volume, among whom are, it is gratifytng to note, two Shankaracharyas heads of holy honoured seats of the old world. The number opens with a selection of prayers from the Vedic, Buddhistic, Jain, Muhammadan and Christian scriptures indicating the spirit of universal Brotherhood which is moulding India of to-day.

that somewhat blind tendency in nature, to evolve and unfold it really, in the sunlight of self-awareness. In the radiance of growing self-awareness every kind of experience becomes a lesson in Wisdom, but outside that radiance howsoever rich and varied an experience it must eventually stultify itself. The progress of western knowledge is a sorry instance in point. As Geoffrey West points out in THE ARYAN PATH for February last (p. 129) "something seems radically wrong " with the West which is obviously incapable of using its vast knowledge "for concerted human good ". This barren corpulence of western knowledge could be transformed into healthy, spiritual muscle if it is exercised on the uphill way towards the discovery of self-awareness. As an experience western knowledge is an integrating process. To build that process into a *conscious* vision, to reach fromout that knowledge to the star-heights of Wisdom which is Self-awareness, seems to be the next step, and though a most difficult one, by no means impossible. The West must look for it, and take it. But one can easily see that the fresh horizon has already burst on the western mind. Indeed in point of spiritual perception some western minds —for example that of Mr. Fausset's or of Mr. Beresford's—can put to shame not a few modern thinkers of the east.

Most thinkers in ancient days had, of necessity, only a small measure of knowledge in the modern sense. The very lack of opportunity for gathering information had proved a positive asset; the ancients grew more in Wisdom because there was less of deviation and dissipation of forces. Even in modern times, this concentration of the ancients has been possible for those who gravitate by force of their innate nature towards the attainment of self-awareness and self-rationalization. In India we do meet with persons, way away in the country, who are grown and matured in Wisdom; comparatively they are much superior to those who live in modernized cities. As a result of growing connections between city- and country-life, concentration of vision is becoming more and more difficult of achievement. Knowledge similar to the western kind and altogether different from Wisdom has been thriving in more than one Asiatic country, and the east of to-day has little of its ancient Wisdom left to guide its vision. The east cannot get at it through its present imitative knowledge-process. If this imitation is pushed with a blind obstinacy to the fatal limit, it will result in a total disintegration of the spiritual forces of what Æ calls "the National Being." Take the Japanese as an example. Do they not show signs of a coming disintegration? The present-day Japan has been westernized to the limit; but, can this achievement give it a lasting vitality or open for it a new avenue for growth? Does it possess the necessary genius for the western type of culture and life? Japan seems to be losing its vitality and viability in the suicidal process of false imitation. Moreover, the west it imitates is itself a bursting bubble.

The nationalism of Japan is held forth in India by not a few as a fine example. A like wave of admiration for Japan is passing through other Asiatic countries. The copy proves more attractive than the original because of its geographical vicinity and cultural affinities. By now the east is deep in love with knowledge in preference to Wisdom; but, fortunately, Wisdom lingers unknown in the unsophisticated mass mind; therefore the east has some strength left to struggle against its own *acquired* tendencies and temptations towards westernization. India is particularly fortunate in this. The attachment to the inner, hidden core of Wisdom is sufficiently strong in the Indian mass mind. Though there does exist a strong pull towards the knowledge-process of the West and towards the nationalism of Japan the present hour seems very appropriate for a new orientation. With vigilance and vision the old heritage can be saved and even enriched.

A nation's soul is its inner Wisdom. This is kept alive and active by that cosmical urge which is working out the

grand scheme of the Whole. The vehicles which preserve that soul and Wisdom in every nation are the immortal works of Master Minds. For example the soul of the West is preserved in the works of Pythagoras, Plato, Jesus and others.

In India the Wisdom-soul is treasured in the Vedas, the Upanishads, and most intelligibly and practicably in the *Bhagavad-Gita*. By the light of these great works the present life and situations should be studied and interpreted. In doing this we must not politicalize these sacred possessions and own them in an exclusive spirit. The spiritual redintegration of humanity, the attainment to Self-awareness is possible only through a deep plunge in the waters of ageless and ancient Wisdom as incarnated in Great Works. Such a task of re-orientation in the right spirit does not seem to be an impossibility, and what is more, there are signs and omens.

One such sign is a recent publication in Hindi, the *lingua franca* of India, of a wonderful volume on the *Bhagavad-Gita*, a volume in which we find some potency and promise of the resuscitation of true Indian and Eastern Wisdom. We have about a hundred and fifty articles from the gifted minds in India—and also a few in the west—minds which are struggling to reach down to the precious core of the *Gita* teaching. Of course they are of unequal merit but only a very few are guilty of measuring the *Gita* teachings with the gauge of western knowledge. These articles have been selected with judgment and most of them show a new dawn of ancient thought.

Bombay D. G. V.

INDIA & OBJECTIVE REALITY

In connection with my article on 'India and Objective Reality' which appeared in your issue of October 1932, you were pleased to remark in your introductory note that my article "also has a streak of extremism". I do not accept the correctness of this, but I did not care to correct it, as you are perfectly welcome to have your own views as to what constitutes 'extremism', but when in your issue of November 1932 I find that you regard Mr. Charles Dernier's article on the 'Thrill Psychosis' as a rejoinder to my article, I cannot help thinking that it is time to protest against this sort of misconception. There is nothing in Mr. Dernier's article which bears at all on my article. In fact, I entirely agree with him except perhaps in one or two small details. It is exceedingly reasonable of him not to be obsessed by the importance of his own civilization and that as a reasonable man, he is fully conscious of his duty to point out the evils in his civilization. I only wish that this healthy attitude of mind could as well be adopted by the members of other civilizations including that of India. In my article I made it quite clear that there were defects in the western civilization—and I have pointed this out in several of my articles elsewhere—but in the article contributed to your paper I focused my attention on the good points in the western civilization as a set-off to Mr. Chitnavis's caricature of it. There was not one single word in my article which praised the 'Thrill Psychosis' or "the dare-devil catchphrase *I'll try anything once*". If I had been guilty of doing so, Mr. Dernier's article could have been properly characterised as a kind of rejoinder, but when I have not done this, it is not fair journalism to father views on me which I do not hold, and if necessary, would openly controvert. I trust in fairness to me you will kindly publish this letter in your next issue.

Mysore A. R. WADIA

ENDS AND SAYINGS

"————————*ends of verse*
And sayings of philosophers."

HUDIBRAS.

With this 36th number THE ARYAN PATH completes three years of existence. It has, we happen to know, provoked thought in many a mind; in a less measure, though not quite a negligible one, it has stirred the heart.

This is a season of resolves: "Let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be coloured so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently."—(H. P. Blavatsky). Therefore on this last page of the Volume we give a few pregnant sayings of true philosophers for meditation by our readers:—

The pathway through earth-life leads through many conflicts and trials, but he who does nought to conquer them can expect no triumph.

Prejudice based upon selfishness; a general unwillingness to give up an established order of things for new modes of life and thought; pride and stubborn resistance to Truth if it but upsets their previous notions of things—such are the characteristics of your age.

One who would have higher instruction given to him has to be a *true* theosophist, in heart and soul, not merely in appearance.

The truths and mysteries of occultism constitute, indeed a body of the highest spiritual importance, at once profound and practical for the world at large.

The passions, the affections are not to be indulged in by him who seeks to know; for they wear out the earthly body with their own secret power.

Since *akrshu* (attraction) and *prshu* (repulsion) are the law of nature, there can be no intercourse or relations between clean and unclean souls—embodied or disembodied.

Strong Will creates and sympathy attracts even adepts.

Union does indeed imply a concentration of vital and magnetic force against the hostile currents of prejudice and fanaticism.

People talk of the devil. For my part I have seen him; he was in my own heart.

He who lives in one colour of the rainbow is blind to the rest. Live in the light diffused through the entire arc, and you will know it all.

Every man contains within himself the potentiality of eternal death and the potentiality of Immortality, equilibrated by the power of choice.

Every time the Hindu pronounces the word *Om*, he renews his allegiance to the divine potentiality enshrined within the soul.

INDEX

Index of Articles

Abstract Idea, The—*Max Plowman* 438
Alchemy in China—*By E. J. Holmyard* 745
Apollonius of Tyana—*By Geoffrey West* 319
Arraignment of Modern Science (A symposium) 660
Art of Writing in Ancient India, The—*By S. V. Venkateswara* 30
Aryan Culture in Eastern Turkistan —*By J. C. Tavadia* 217
Avataras, Bodhisatvas, and Tirthankaras—*By S. V. Venkateswara* 834

Beneath the Surface: India's Problem—*By N. B. Parulekar* ... 167
Best Verse in the Gita, The—*By G.V. Ketkar* 256
Best Verse in the Gita, The: A Note—*By Asiatic* 260
Blind Man but a Karma-Yogi, A—*By N. B. Parulekar* 377
Buddhas of Confession—*By. H. P. Blavatsky* 296

Cat as an Emblem, The—*By M. Oldfield Howey* 478
Changing the Mind of the Race (A symposium) 340
Chaos of Modern Psychology, The —*By J. D. Beresford* 399
Children and the League of Nations —*By Gwendoline I. M. Carlier* 244
Chinese Book of Life, A, and A Psychologist's Reading of It—*By Hugh I'A. Fausset*... ... 203
Christianity and Christian Sentiment —*By Frank Betts* 264
Civilized Life—*By H. P. Blavatsky* 84
Comparative Study of Religions—*By D. S. Sarma* 701
Confusions of Modern Science—*By C. E. M. Joad* 665
Conscience, The Bridge 1
Correspondence—72, 147, 288, 357, 429, 501, 573, 716, 787, 849
Cross and Fire—*By H. P. Blavatsky* 110
Cultural Bond between China and Japan, The—*By Kiang Kang-hu* 473
Curse of Religions—*By Joseph Gaer* 726
Cycle of the Senses, The—*By Helen Bryant* 527

Danger of Scientific Dogmatism, The—*By Henry Pratt Fairchild* 660
Determinism and Free Will—*By J. D. Beresford* 540
Development of Consciousness, The —*By J. D. Beresford* 486
Devotion in Advaitism—*By Swami Jagadiswarananda* 808
Doctrine of Non-Violence, The: A Study in the Gita—*By G. V. Ketkar* 442
Doctrine of Non-Violence (Motive and Action): A Note 447
Dostoevsky's Affinities with Buddhism—*By Philip Henderson* ... 687
Drama of Life, The: Lila of Ishwara —*By Hugh I'A. Fausset* ... 481
Dreams of Future Events—*By R. L. Mégroz* 324
Druidism—*By W. Arthur Peacock* 449
Druids—*By H. P. Blavatsky* ... 452

Easter Island, On—*By H. P. Blavatsky* 497
Eastern Art and The Occident—*By Jean Buhot* 85
Education and Ideals—*By George Godwin* 607

Ends and Sayings : 77, 151, 220, 290, 361, 432, 504, 576, 649, 719, 790, 854
Evolution of Religion, The—*By J. D. Beresford*... 632
Experimental Origin of Knowledge, I, The—*By W. Wilson Leisenring* 692
Experimental Origin of Knowledge, II, The,—*By W. Wilson Leisenring* 760

Fifty Years of Psychical Research 579
First Book of Madame Blavatsky, The—*By J. Middleton Murry*... 58
Five Lights at the Cross Roads—*By Geoffrey West* 156, 319, 468, 603, 755
Free Will and Modern Psychology —*By C. E. M. Joad* 308
Free Will in Indian Philosophy—*By G. R. Malkani* 387
From Authority to Inspiration—*By Lawrence Hyde* 25
From Paris : A Plea for Intolerance —*By J. B.* 569

Gift of the Dharma, The : Mahayana Buddhism in the West—*By M. G. Mori* 120
God and His Shadow—*By J. D. Beresford* 207
Goethe and the East—*By Dr. F. Otto Schrader* ... 161
Good Life, The : Conflict of Morals —*By Paul E. Johnson*... ... 123
Grace Before Meat—*By Lloyd Morris* 407
Great Jnana-Yogin of the West, A —*By D. S. Sarma* 88

Hillel—*By Geoffrey West* ... 603
Hindu Herbs 381

Impersonal God of the Sufis, The—*By Mumtaz Armstrong* ... 330
Impractical Philosophy, An—*By J. D. Beresford* 342
Inadequacy of Rationalism, The—*By Max Plowman* 530
India and Objective Reality I—*By J. W. T. Mason* 584
India and Objective Reality II—*By T. Chitnavis* 588
India and Objective Reality—*By A. R. Wadia* 674
In Search of Peace 153
Is Poverty the Badge of Saints ?—*By Phoebe Fenwick Gaye* ... 600

Journalist of Future India, The—*By Ramananda Chatterjee* ... 797

Kalidasa—Stray Thoughts—*By C. R. King* 831
Karma as a Theory of Causation—*By Jagadisan M. Kumarappa* 181
Karma as a Theory of Retribution —*By Jagadisan M. Kumarappa* 729

Land of Psyche and of Nous—*By A. E. Waite* 845
Leisure of the Future, The—*By C. E. M. Joad* 41
Life of the Soul According to Jesus, The—*By B. W. Bacon* ... 21
Line of Buddhas, The—*By N. K. Bhagvat* 304
Locke's Message for To-day—*By Dorothy Turner* 510

Machinery and the Soul of Man—*By R. M. Fox* 132
Magic and Occultism—*By C. J. S. Thompson* 199
Message of All Time, The ... 293
Miracles of Jesus, The Twin Child, The—*By A. Haggerty Krappe* 229
Modern Superstitions—*By G. B. Harrison* 94
Motive and Action 447
Muslim Esotericism—*By Hugh I'A. Fausset* 770

My Duty—*By Paul E. Johnson* ... 545
Mystical Teachings of Avicenna, The—*By Margaret Smith* ... 520
Mysticism of the Druses—*By Syed A. Rafique* 764

"Natural" and "Spiritual" Mysticism—Shankara and Eckhart—*By D. L. Murray* 549
Need of Our World, The 435
New Books and Old—58, 128, 199, 269, 340, 415, 481, 549, 637, 701, 766, 834
New Path to Racial Amity, A—*By Jagadisan M. Kumarappa* ... 462
Notes on H. P. Blavatsky's "Psychic and Noetic Action"—*By W. Wilson Leisenring* 274

One Hundred Years of Science: Thoughts on the Centenary Celebration—*By J. W. N. Sullivan.* 16
Orpheus, A Maker of History—*By C. R. King* 411
Our Path 795
Our Third Volume 77

Passive Resistance—*By George Godwin* 804
Path as Conceived by Plato, The—*By Giuseppe Rensi* 251
Path of Tagore—*By Mulk Raj Anand* 821
Paths, The: The Good, the Beautiful, the True—*By Christmas Humphreys* 825
Patriotism or Nationalism—*By Vernon Bartlett* 611
Permanent Thing that is India, The—*By H. N. Brailsford* ... 637
Philosophical Confirmation of Theosophy, The—*By Philip Chapin Jones* 811
Philosophical Foundations of World Understanding, The—*By F. S. C. Northrop* 368
Philosophy and Mysticism—*By J. D. Beresford* 766
Physics, Philosophy and Theosophy—*By Philip Chapin Jones* ... 192
Plato's Message for the Moderns—*By D. L. Murray* 340
Plea for Intolerance, A (From Paris)—*By J. B.* 569
Primitive Religion—*By Francis James* 515
Problem of Consciousness, The—*By J. D. Beresford* 816
Problem of Evil, The—*By J. K. Majumdar* 751
Problem of the "Man" as Becoming, The—*By Mrs. C. A. F. Rhys Davids* 297, 392
Ptolemy Soter—*By Geoffrey West* 156
Purpose in Public Policy—*By C. Delisle Burns* 415
Puzzle of Indian Philosophy, The—*By C. E. M. Joad* 552

Rebirth of Western Civilization, The—*By George Godwin* ... 97
Reign of Law, The—*By Ivor B. Hart* 404
Religion and Poverty in India—*By Syed A. Rafique* 248
Religion and Social Service—*By Lawrence Hyde* 382
Religion of William Blake—*By John Middleton Murry* 738
Resurrection of the Past, The—*By Ralph Van Deman Magoffin* ... 314
Rhythm and Life—*By Sir Herbert Barker* 173
"Ripeness is All"—*By Max Plowman* 226

Science and Ethics—*By Pramathanath Mukhopadhyaya* 670
Science and Pre-Science—*By Pramathanatha Mukhopadhyaya* ... 238
Seek for the Larger View: An Interview with Lord Haldane—*By R. L. Mégroz* 47
Sick at Heart 723
Significance of Lenin, The—*By Marion Robinson* 187
Simeon ben Yohai—*By Geoffrey West* 755

Simon Magus—*By Geoffery West* 468
Simplification 651
Some Alchemists of Islam—*By E. J. Holmyard* 102
Soul on the Stage—*By R. H. B.* ... 680
Some Spiritual Notes in Modern Verse—*By Vida D. Scudder* ... 697
Song of the Midland Sea, The—*By Robert Sencourt*... 176
Spiritual Reality—*By Max Plowman* 621
Story of Hypnotism, The—*By Henry J. Strutton* 536
Study of Philosophy in India Today, The—*By A. R. Wadia* ... 10
Suggestion 365
Symbolism of the Cross, The—*By Maurice A. Canney* ... 107
Synthesis—*By J. D. Beresford* ... 115

Three Rules for Daily Practice ... 223
Thrill Psychosis, The— *By Charles Dernier* 735
Towards World Brotherhood (a Symposium) 607
True Asceticism 81
Truth and Superstition—*By G. B. Harrison* 683
Two H. P. Blavatskys, The—*By R. A. V. Morris* 52

Unemployment: Past Karma and Future Hope—*By J. D. Beresford* 37

Virtues of Herbs, The—*By H. Stanley Redgrove* 269
Vision of John Keats, The—*By John Middleton Murry*... ... 454

War and Peace 507
Way of Intuition, The—*By Hugh I'A. Fausset* 4
Western Knowledge—*By Geoffrey West* 128
Western Need of Zen Buddhism, The—*By Alan W. Watts* ... 261
What Does Death Mean to You ?—*By Max Plowman* 438, 530, 621
What is Faith—*By J. S. Collis* ... 594
Where Ideal of Government Was Realized—*By Isoh Yamagata* 334
Who Are the Aswins ?—*By H. P. Blavatsky* 228
Will—*By H. P. Blavatsky* ... 313
Wordsworth's Mysticism—*By Hugh I'A. Fausset* 654
Worship of Beauty, The—*By D. S. Sarma* 616

Your Law—*By Paul E. Johnson* 627

Index of Book Reviews

Adventure, An—*By C. A. E. Moberly and E. F. Jourdain* ... 279
Asiatic Mythology—*By J. Hackin and others* 785

Bodhisattva Doctrine—*By Har Dayal* 834
Book of the Gradual Sayings, The —*Trans. by F. L. Woodward* 427
Brave New World—*By Aldous Huxley* 422

Caste and Race in India—*By G. S. Ghurye* 842
Children of Mu, The—*By James Churchward* 67
Civilization as Divine Superman—*By Alexander Raven* 568
Common Sense and the Child—*By Ethel Mannin* 283
Conflict of the Individual and the Mass in the Modern World—*By E. D. Martin* 779
Confucius and Confucianism—*By Richard Wilhelm* 278

Contemporary and His Soul, The—*By Irwin Edman* 64
Co-operative Movement in India—*By Eleanor M. Hough*... ... 706
Creative Energy—*By I. and L. E. Mears* 281
Cross and Indian Thought, The—*By V. Chakkarai* 710

Dawn—*By Theodore Dreiser* ... 64
Devil's Camera, The—*By R.G. Burnett and E. D. Martell*... ... 782
Devil in Legend and Literature—*By Maximilian Rudwin* ... 564
Does History Repeat Itself ?—*By R. F. McWilliams* 287
Dreamers and Doers—*By O. P. Hamilton* 65
Dṛg-dṛśya-viveka—*Trans. by Swami Nikhilananda* 563

Earlier Religion of Greece in the Light of Cretan Discoveries—*By Sir Arthur Evans* 493
Easter Island: Home of the Scornful Gods—*By Robert J. Casey*... 496
Education of the Whole Man, The—*By L. P. Jacks* 69
Elephant-Lore of the Hindus, The—*By Franklin Edgerton* ... 347
Erewhon and Erewhon Revisited—*By Samuel Butler* 780
Essai de Grammaire Sogdienne—*By E. Benveniste* 217
Essays on the Natural Origin of the Mind—By *C. A. Strong* ... 70
Etapes—*By M. Dugard* 348
Ethical Religion of Zoroaster, The—*By M. M. Dawson* 556
Experiences Facing Death—*By Mary Austin* 352
Extension of Consciousness, The—*By C. W. Olliver* 843

Fountain, The—*By Charles Morgan* 242
Fragments of a Faith Forgotten—*By G. R. S. Mead* 285
Franciscan Adventure, The—*By Vidda Dutton Scudder* ... 146
Freedom of Will—*By N.O. Lossky* (Trans. by Natalie Duddington) 566
From Orpheus to Paul—*By Vittorio D. Macchioro* 141
Fundamentals of the Esoteric Philosophy—*By G. de Purucker* ... 426

Greeks, The—*By Rosalind Murray* 499
Grimhaven—*By Robert Joyce Tasker* 66

Heredity in the Light of Esoteric Philosophy—*By Irene Bastow Hudson* 842
Hillel—*By Geoffrey West* ... 103
History of Indian Philosophy, A—*By Surendranath Dasgupta* ... 552
History of the Maya, The—*By Thomas Gann and Eric Thompson* 276
History of Fire and Flame—*By Oliver C. de C. Ellis* 713
Holy Kabbalah, The—*By A. E. Waite* 143
Hypnotism: Black Magic in Science—*By H. P. Blavatsky* ... 353

I Lost My Memory—(*Faber & Faber*) 783
Ideals of Hinduism—*By Kashi Nath* 705
Illustrated Magic—*By Ottaker Fischer* 707
In the Footsteps of the Buddha—*By Rene Grousset* 648
Indian Dust, being Letters from the Punjab—*By Philip Ernest Richards* 558
Initiations and Initiates in Tibet—*By Alexandra David-Neel* ... 71
Interpretation of Religious Experience, The—*By Percy Gardner* 207

Isis Unveiled (Centenary Anniversary Edition)—*By H. P. Blavatsky* 58, 199

Jainism in Northern India—*By C. J. Shah* 834
Jewish Mysticism—*By Martin Buber* (trans. by *Lucy Cohen*) ... 424

Kabir and His Followers—*By F. E. Keay* 353
Kandan the Patriot—*By K.S.Venkataramani* 351
Keys of Power, The—*By J. Abbot* 775

Lady of the Boat, The—*By Lady Murasaki* 710
Legacy of Islam, The—*Edited by Sir Thomas Arnold and Alfred Guillaume* 349
Leonardo da Vinci—*By Clifford Bax* 708
Les Deux Sources de la Morale et de la Religion—*By Henri Bergson* 766

Man and his Technics—*By Oswald Spengler*... 778
Medieval India—*By A. Usuf Ali.* 645
Mencius—*By Leonard A. Lyall* 495
Mencius on the Mind—*By I. A. Richards* 781
Mind of Leonard da Vinci, The—*By Edward McCurdy* 708
Miner, The—*By F. C. Boden* ... 282
Modern Herbal, A—*By Mrs. M. Grieve* 269
Mohenjo-Daro and the Indus Civilization—*Ed. by Sir John Marshall* 637
Music at Night—*By Aldous Huxley* 490
My Diaries: 1888-1914—*By Wilfrid Scawen Blunt* 566
Mystery of Life—*By John Butler Burke* 428
Mysticism, East and West—*By Rudolf Otto* 549

Necessity of Communism, The—*By J. Middleton Murry* ... 415
New Discoveries Relating to the Antiquity of Man—*By Sir Arthur Keith* 417
Nicholas of Cusa—*By Henry Bett* 784
Number Key to Ancient Wisdom, The—*By J. W. T. Carrington* 777

On Khaddar—*By Dr. Pattabhi Sitaramayya* 132
Oriental Conference Papers—*By Sir J. J. Modi* 844
Orpheus: Myths of the World—*By Padraic Colum* 215
Osiris—*By H. P. Cooke* 711
Other-World Stuff—*By Charles J. Whitby* 567
Our Compelling Gods and Life's Evolutionary Cycle—*By H. F. Hawes* 647
Outline of Modern Knowledge, An —*Edited by William Ross* ... 128

Peep into the Early History of India, A—*By Sir R. G. Bhandarkar* 69
Philosophy of Islam—*By Khansahib Khaja Khan* 770
Plato and His Dialogues—*By G. Lowes Dickinson* 340
Prison, The—*By H. P. Brewster* 211
Prisoner's Soul and our Own—*By Elvind Bergrav. Trans. by Laura Gravely* 500
Procession of the Gods, The—*By G. G. Atkins* 701
Prolegomena to a New Metaphysic —*By Thomas Whittaker* ... 839
Prometheus and Epimetheus—*By Carl Spitteler. Trans. by James F. Muirhead* 139
Prometheus Bound—*By Aeschylus* 646

Psychic and Noetic Action—*By H. P. Blavatsky* 274

Raja-Yoga or Occultism—*By H. P. Blavatsky* 138
Religions and Hidden Cults of India—*By Sir George Macmunn* 701
Religion, Morals and the Intellect—*By F. E. Pollard* 355
Religion of Scientists, The—*Edited by C. L. Drawbridge* ... 562
Religion of Tibet, The—*By Sir Charles Bell* 557

Satyākāmā—*By S. E. Stokes* ... 494
Science and Religion: A Broadcast Symposium... 137
Secret of the Golden Flower, The—*Trans. by Richard Wilhelm; with a Commentary by C. J. Jung* 203
Selections from the Works of Su Tung-p'o—*Trans. by C. D. Le Gros Clark* 278
Shrimad-Bhagavad-Gitank and Ishwaranka—*By R. H. P. Poddar* ... ...
Simple Method of Raising the Soul to Contemplation, A—*By François Malaval* (*Trans. by Lucy Menzies*) 424
Six Ways of Knowing, The—*By D. M. Datta* 642
Song and Its Fountains—*By A. E.* 486
Song of God, The—*By Dhan Gopal Mukerji* 212
Song of the Lord, The—*By Edward J. Thomas* 212
Soul of an Atom, The—*By W. Denham Verschoyle* 486
Story of Civilization, The—*By C.E. M. Joad* 212

Talks with Spirit Friends, Bench and Bar 351
Temple Bells—*By A. J. Appasamy* 567
This Human Nature—*By Charles Duff* 212
This Surprising World—*By Gerald Heard* 563
Those Superstitions—*By Charles Igglesden* 645
Tocharische Grammatik—*By W. Schulze, E. Sieg. W. Siegling* ... 218
Towards a Systematic Study of the Vedanta—*By Saroj Kumar Das* 481
Twentieth Century Addresses—*Selected by E. C. Dickinson and Diwan Chand Sharma*... ... 356

Use of the Self, The—*By F. Matthias Alexander*... 486

Water Diviners and Their Methods—*By Henri Mager* 211
What Dare I Think?—*By Julian Huxley* 490
What is Moksha?—*By A. J. Appasamy* 214
Wheel of Fortune, The—*By M. K. Gandhi* 132
Witchcraft, Magic and Alchemy—*By Grillot de Givry* (*Trans. by J. Courteny Locke*) 207
Work, Health, and Happiness of Mankind, The—*By H. G. Wells* 342
World Chaos—*By William McDougall* 214
World of Epitomizations, The—*By George Perrigo Conger* ... 560

Yoga:—*Ed. by Helmat Palmié* ... 565

Zermatt Dialogues, The—*By Douglas Fawcett* 207
Zohar, The—*By Dr. Ariel Bension* 714
Zohar, The—*Trans. by Harry Sperling and Maurice Symon* ... 714

Index of Correspondence

Allopathic and Ayurvedic Systems —*By M. D.* 789

Banshees—*By Elliott O'Donnell* 147
Buddha in New India, The—*By D. G. V.* 503

Christian Higher Education in India—*By C. R. King* 716
Cinema as the Materialization of the Human Mind and Spirit, The —*By Huntly Carter* 148

Drama of Life, The—*By Saroj Kumar Das* 788
Dreams and Reincarnation—*By C. E. Hindley Smith* 573

East and West—*By M. R. St. John* 574

India and Objective Reality—*By A. R. Wadia* 853
In Vindication of Vegetarianism—*By H. Reinheimer* 358

Japan and China—*By M. G. Mori* 717

Philosophy and Society—*By M. D.* 502
Practical Internationalism—*By Lilian M. Russell* 429

Reality of Occult Powers, The—*By R. A. V. Morris* 288
Reincarnation of Cities, The—*By Henry Stetson Farrad* 288
Reincarnation—*By Reincarnationist* 789

Science and Philosophy—*By W. W. L.* 357
Science Nears Occultism—*By Ph. D.* 74
Search for Soul—*By R. Naga Raja Sarma* 849
Sense of Sin, The—*By M. G. Mori* 501

Theosophy and Science—*By Cecil Williams* 575
Theosophy and Science—*By Philip Chapin Jones* 787

Vegetarianism—*By Tom Leon* ... 787
Vessels of Wisdom—*By D. G. V.* 851

What is Dogma?—*By M. Dugard* 72

Index of Names and Pseudonyms of Writers of Articles, Reviews and Correspondence

Anand, Mulk Raj 353, 821
Armstrong, Mumtaz 330
Armstrong, R. A. L. 283, 490, 708, 714, 781, 843
Asiatic 260

B. A. (Oxon) 214
Bacon, Benjamin Wisner 21
Barker, Sir Herbert 173
Bartlett, Vernon 611
Beresford, J. D. ... 37, 115, 207, 342, 399, 486, 540, 632, 766, 816
Betts, Frank 264
Bhagvat, N. K. 304
Blavatsky, H. P. (Page filling Extracts from the writings of) 8, 9, 15, 20, 24, 35, 51, 84, 96, 106, 110, 114, 145, 155, 191, 228, 250, 268, 296, 313, 323, 339, 367, 403, 406, 414, 441, 452, 461, 497, 529, 535, 593, 602, 653, 696, 700, 744, 759, 820

Brailsford, H. N. 637
Bryant, Helen 527
B. Sc. 137
Buhot, Jean 85
Burns, C. Delisle 415

C 348
Canney, Maurice A. 107
Carlier, Gwendoline I. M. ... 244
Carter, Huntly 148
Chatterjee, Ramananda 797
Chitnavis, T. 588
Collis, J. S. 594
Cratylus 839
Crosbie, Robert 365, 386

Davids, Mrs. C. A. F. Rhys 297, 392
Davis Hadland... ... 278, 648, 710
Das, Saroj Kumar... 788
Dernier, Charles 735
D. G. V. 503, 851
Dugard, M. 72

E. 567
Editorials
Conscience, The Bridge ... 1
Fifty Years of Psychical Research 579
In Search of Peace 153
Message of All Time, The ... 293
Need of our World, The ... 435
Our Path 795
Sick at Heart 723
Simplification 651
Suggestion 365
Three Rules for Daily Practice 223
True Asceticism 81
War and Peace... 507
E. W. 784

Fairchild, Henry Pratt 660
Farrad, Henry Stetson 288
Fausset, Hugh I'A. 4, 203, 481, 654, 770
F. E. 215
Fox, R. M.... 132

Gaer, Joseph 726
Gaye, Phoebe Fenwick 600
Godwin, George ... 97, 607, 804
Grugan, Leona 497
G. V. K. 428
G. W. W.... ... ... 139, 500

Haldane, Lord 47
Harrison, G. B. ... 94, 645, 683
Hart, Ivor B. 404
Hasan, Hādī 349
Henderson, Philip... 687
Holmyard, E. J. 102, 745
Howey, M. Oldfield ... 347, 478
Humphreys Christmas ... 427, 825
Hyde, Lawrence 25, 382, 562

Iqbal, Sir Muhammad 626

Jagadiswarananda Swami... ... 808
James, Francis 515
J. B. 569
J. K. M. 710, 842
Joad, C. E. M. ... 41, 308, 552, 665
Johnson, Paul E. ... 123, 545, 627
Jones, Philip Chapin 192, 787, 811
Judge, W. Q. 391, 679

Kang-hu, Kiang 473
Ketkar, G. V. 256, 442
King, C. R. ... 411, 716, 831
Krappe, Alexander Haggerty ... 229
Krishnayya, G. S.... 69
K. S. S. 780, 782
Kumarappa, Jagadisan M. 64, 70, 141, 181, 212, 355, 424, 462, 729

Leisenring, W. Wilson 274, 692, 760
Leon, Tom 787
L. M. 65, 211, 287

Magoffin, Ralph Van Deman ... 314
Mahatma K. H. 57, 631, 754
Majumdar, J. K. 751
Malkani, G. R. 387
Master's Letter, From A 673
Mason, J. W. T. 584
M. D. 502, 789
Mears, I. 495
Mégroz, R. L. 47, 324
M. F. 499, 564
Mori, M. G. ... 120, 501, 717
Morris, Lloyd 407
Morris, R. A. V. 52, 288
Mukhopadhyaya, Pramathanath 238,670
Murray, D. L. 340, 549
Murry, John Middleton 58, 454, 738

Nag, Kalidas 557, 645
N. K. 705
Northrop, F. S. C. 368

O. 558
O'Donnell Elliott 147

Parker, L. E. ...276, 281, 285, 496
Parulekar, N. B. 167, 377
Pavitrananda, ... 706
Peacock, W. Arthur 449
P. F. 351
Ph. D. 74, 214, 779
Plowman, Max ...226, 438, 530, 621

Rafique, Syed A. 248, 764
R. A. V. M. 67, 351, 352, 417, 426, 493, 647, 777, 783, 785
Redgrove, H. Stanley 269
Reincarnationist 789
Reinheimer, H. 358
Rensi, Giuseppe 251
R. H. B. 680
Robinson, Marion 187
Russell, Lilian M.... 429

S. A. 211
S. B. 212, 556, 842
Sarma, D. S. ... 88, 616, 701
Sarma R. Naga Raja ... 642, 775, 849
Schrader, F. Otto 161
Scudder, Vida D. 697
Sencourt, Robert 176
Shelvankar, K. S. 422, 566, 646, 778
Smith, C. E. Hindley 573
Smith, Margaret 520
Stede, W. 563, 844
Stokes, H. N. 66
Strutton, Henry J.... 138, 536, 707
St. John, M. R. 574
Sullivan, J. W. N. 16
S. V. 69, 71

Tavadia, J. C. 217
Thompson, C. J. S. 199
T. L. C. 282
Turner, Dorothy 510

Venkata Rao, M. A. ... 494, 567
Venkateswara, S. V. ... 30, 834

Wadia, A. R. ... 10, 674, 853
Waite, A. E. 711, 845
Ward, Edith ... 143, 279, 560
Watts, Alan W. 261
West, Geoffrey 64, 128, 156, 319, 468, 563, 603, 755
Whiteman, G. W. ... 356, 566, 568
Williams, Cecil 575
W. W. 146, 713
W. W. L. 353, 357, 565

Yamagata, Isoh 334

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THE CURSE OF RELIGIONS—*By Joseph Gaer*
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